I. R. NEWSPAPER REGY
RECEIVED 8 JUN 1867.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVIII.—NEW SERIES, No. 1123.] LONDON: WEDNESDAY, MAY 22, 1867. PRICE WITH SUPPLEMENT {UNSTAMPED.. 5d. STAMPED..... 6d.

UNITED KINGDOM BAND of HOPE UNION.

ANNIVERSARY ARRANGEMENTS.

PRAYER MEETINGS will be held on SUNDAY MORNING, May 26th, at Seven o'clock a.m., in different parts of London, and will be presided over by various Ministers. (For particulars see bills.)

The TWELFTH ANNUAL MEETING will be held at EXETER HALL, on MONDAY EVENING, 27th May, 1867. SAMUEL MORLEY, Esq., will take the Chair at Six o'clock. Speakers: Rev. L. D. Bevan, LL.B.; Rev. B. W. Bucke, M.A.; Rev. J. Guttridge, of Preston; Rev. Newman Hall, LL.B.; Joseph Payne, Esq.; Joseph Thorpe, Esq.

Six Hundred Band of Hope Children will sing during the Evening.

Tickets:—Reserved Seats, 1s.; Area and Gallery, 6d.; which may be had of Mr. W. Tweedie, 337, Strand, and at the Office of the United Kingdom Band of Hope Union, 37, Queen-square, Bloomsbury.

The ANNUAL CONFERENCE will be held in EXETER (Lower) HALL, on WEDNESDAY, May 29th. (For particulars see Circulars, &c.)

THE SUNDAY LIQUOR TRAFFIC.

Petitions should be sent in immediately. The Bills for England, Wales, and Ireland are fixed for Second Reading on the 5th of June next.

JOHN GARRETT, D.D.
HUGH OWEN.

14, Salisbury-square, E.C.,
London 16th May, 1867.

SALLE EVANGELIQUE.—PARIS EXHIBITION.

—Section des Missions, right-hand side of the Great Entrance, opposite to the Pont d'Jena. An ENGLISH SERVICE every SUNDAY at 12 and 7 p.m. Daily Prayer-meeting at 1 p.m. For Hours of Services in Foreign Languages, see Announcements at the Hall.

SALLE EVANGELIQUE.—PARIS EXHIBITION.

—This Hall has been built within the Park, and is devoted to PREACHING the GOSPEL in VARIOUS LANGUAGES, to CHRISTIAN CONFERENCES, &c. The Committee for carrying out the arrangements appeal to their fellow-Christians for aid in defraying the large but necessary expenses. Contributions may be sent to R. C. L. Bevan, Esq., Treasurer, Lombard-street, or to the Secretares, 7, Adam-street, Strand, W.C.

JAMES DAVIS,
HERMANN SCHMETTAU, } Secretaries.

THE NEW CONGREGATIONAL CHURCH, WANSTEAD (Rev. B. Beddow, Pastor),

WILL BE OPENED on THURSDAY, May 30. The Rev. HENRY ALLON will preach on the occasion, and other ministers will take part in the service. Service to commence at half-past Six.

Tea will be provided in the Schoolroom at Five o'clock, for such visitors from a distance as may require it.

Down Trains from Fenchurch-street to Snaresbrook at 4·10 and 5·10.

Down Trains from Bishopsgate to Snaresbrook at 5·13 and 5.40.

The Down Train leaving Bishopsgate at 5.40 will stop if required at Snaresbrook station.

Up Train from Snaresbrook at 8·41.

On SUNDAY, June 2nd, the Rev. H. T. GAMBLE will preach in the Morning, and the Rev. B. BEDDOW in the Evening. Service in the Morning at Eleven, in the Evening at half-past Six.

On TUESDAY EVENING, June 4th, the Rev. T. W. AVELING will preach. Service to begin at half-past Six.

On SUNDAY, June 9, the Rev. R. HALLEY, D.D., will preach in the Morning, and the Rev. R. FERGUSSON, LL.D., in the Evening. Service at Eleven in the Morning, and at half-past Six in the Evening.

Collections at the close of each Service, toward the cost of the building.

SPENCER-PLACE CHAPEL

is an old established interest, situated in one of the most densely populated parts of this great Metropolis, in the centre of Clerkenwell and St. Luke's.

There is a very short lease on the present building, so that we are compelled to arise and build.

The Congregation being of the working class, cannot raise more than 800*l.* towards the required 3,000*l.*, so that unless aided by Christian brethren this important centre of influence and power will be destroyed. There are in connection with the Church, Tract, Dorcas, Benevolent, and other Societies, and a flourishing Sabbath school.

We propose building a Neat Chapel and Schoolrooms; no useless ornaments and no expense will be incurred beyond necessity.

Our present building seats 500; we require accommodation for 1,000.

We appeal for immediate help to all who are anxious to promote the spread of Christ's Kingdom and the Education of the Young.

Our case is very warmly recommended by the Rev. W. Landels, C. H. Spurgeon, T. Thoresby, of Spa-fields Chapel, W. Miall, and all ministerial brethren in the neighbourhood.

Subscriptions to Rev. Phillip Gast, 7, Oxford-terrace, Islington, N.

	£	s.	d.
Cash in hand	240	0	0
Subscriptions promised:—			
Rev C. H Spurgeon	100	0	0
James Harvey, Esq.	50	0	0
John Powell, Esq.	25	0	0
Henry Kelsall, Esq.	10	0	0
J. P. Bacon, Esq.	5	0	0
R. May, Esq.	5	0	0

UPPER NORWOOD CONGREGATIONAL CHURCH.

A GRAND FANCY SALE of USEFUL and ORNAMENTAL ARTICLES will be held in the GROUNDS of the QUEEN'S HOTEL, Upper Norwood, on TUESDAY, WEDNESDAY, and THURSDAY, the 4th, 5th, and 6th of June, 1867, in AID of the BUILDING FUND of the Upper Norwood Congregational Church.

The BAND of the COLDSTREAM GUARDS will be in attendance daily. The beautiful and extensive Grounds of the Queen's Hotel will be open to visitors on the occasion.

Tickets of Admission—first day, Half-a-crown; second day, One Shilling; third day, One Shilling. Children Half-price. The Tuesday Ticket will be available for the three days. The Bazaar will be opened on Tuesday at One o'Clock, and on the following days at Twelve o'Clock.

THE HOSPITAL for SICK CHILDREN,

49, Great Ormond-street, W.C.

Patron—Her Majesty the QUEEN.

Vice-Patrons { H.R.H. The Princess of WALES. H.R.H. The Princess CHRISTIAN.

More than 25,000 children under ten years of age die in London every year.

This unnatural mortality in early life, and the great amount of sickness and suffering among the children of the poor which it indicates, is the strongest plea for the support of an institution especially set apart for the reception of sick children.

The Hospital now provides seventy-five beds, and relieves twelve hundred out patients weekly.

The committee earnestly solicit contributions.

Bankers—Williams, Deacon, and Co.; Messrs. Hoare, Messrs. Herries.

SAMUEL WHITFORD, Secretary.

May, 1867.

HOSPITAL for DISEASES of the SKIN,

BLACKFRIARS Established 1841.

Patroness: H.R.H. the PRINCESS of WALES.

800 to 1,000 poor persons are relieved every week.

The expenditure of last year considerably exceeded the receipts.

Pecuniary assistance is most urgently needed.

Bankers—Messrs. Barclay and Co., Lombard-street, E.C.

H. SOUTHWOOD SMITH, Hon. Sec.
ALFRED S. RICHARDS, Secretary.

Contributions of old rags for bandages will be most thankfully received.

CITY BONDS.—BLACKFRIARS and SOUTHWARK BRIDGES ACT, 1857.

LOAN OF £265,000.

The Bridge-house Estates Committee of the Corporation of London, intrusted with the completion of the New Bridge at Blackfriars, and the purchase, &c., of Southwark Bridge, requiring for these purposes a sum of 265,000*l.* (part of the sum of 350,000*l.* authorised to be raised by the aforesaid Act), the undersigned is authorised by the Finance Committee of the Corporation to negotiate the disposal of City Bonds to the above amount.

They will be issued in pursuance of the above Act, under the Common Seal of the Corporation, at par, for sums of 1,000*l.*, 500*l.*, and 100*l.* each respectively, for a period of Twelve years, and bearing interest, payable half yearly by means of coupons at the Bank of England, at the rate of 4*l.* 15*s.* per cent. per annum.

The principal and interest will be secured upon the credit of the Bridge-house Estates (consisting of extensive Freehold land and buildings in and near the Metropolis) subject to the existing charges upon the said Estates; and in the event of those funds proving insufficient, out of the General Revenues of the Corporation.

Applications at this office between the hours of 10 a.m. and 3 p.m., accompanied by payment in full of the amount offered, or by a deposit of 10 per cent., will be registered in the order in which they are received, and Scrip receipts will be issued in respect thereof, to be exchanged for Bonds when the same shall have been sealed. The undersigned does not hold himself responsible for applications unaccompanied by payment of a deposit as above stated, or of the amount in full; interest will in each case commence from the date of payment in full.

Forms of application may be obtained, and a copy of the form of bond may be seen at this office, where further information will be afforded, if required, by the undersigned.

BENJAMIN SCOTT, Chamberlain.

Chamber of London, Guildhall,
18th May, 1867.

CHRIST'S HOSPITAL.—The Friends of a

YOUTH now leaving are desirous of placing him in a respectable DRAPER'S ESTABLISHMENT as an APPRENTICE or otherwise.

Address, C. D., Calvert's Library, Park-street, Camden-town.

DRESSMAKING.—There is a VACANCY

in a Private Establishment in the North of London for a respectable young person as INDOOR APPRENTICE, where she would have every opportunity of thoroughly learning the business under the personal supervision of the Principal. Premium, 15*l.* Term two years.

Address, B., 12, Spenser-road, Stoke Newington, N.

TO BE DISPOSED OF, at the close of the

present Quarter, a LADIES' BOARDING and DAY SCHOOL, in a large and populous village in the County of Northampton.

Address, Miss Dunkley, Long Buckby, near Rugby.

SHORTHAND.—PITMAN'S PHONOGRAPHY.

—Phonography is taught in Class, at 7*s.* 6*d.*; or Private Instruction given, personally or by post, for £1 1*s.*, the Perfect Course of Lessons.

London: 20, Paternoster-row, E.C.

TETTENHALL PROPRIETARY SCHOOL.

MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.

HEAD MASTER: Rev. ROBERT HALLEY, M.A.
SECOND MASTER: EDWARD STEANE JACKSON, Esq., M.A.

TERMS:

For Pupils *entering under* 14 years of age, 50 guineas.
For Pupils *entering above* 14 years of age, 60 guineas.

The Next TERM will COMMENCE on the 1st AUGUST.

The New Buildings are now completed.

NEW COLLEGE, London.—Candidates

seeking admission in September next as Students for the Ministry are reminded that their applications should be sent in as soon as convenient.

All necessary information may be obtained from the Secretary, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

THE CASTLE HALL SCHOOL,

NORTHAMPTON.

Conducted by MISS PUTTICK.

References to the Principal of the Edinburgh University, the Parents of Pupils, and to numerous Ministers, &c.

Terms on application.

BOARDING SCHOOL for TRADESMEN'S SONS, ROCHFORD, ESSEX.

Pupils are received from the age of Six years to that of Fifteen. Terms from 20*l.* per annum. Circulars, with further particulars, to be obtained at Messrs. Mead and Powell's, 75, Cheapside.

EDUCATION.—MRS. JACKSON, upwards

of Twelve years Normal Teacher of the Female Department of the British and Foreign Training College, and holding the highest Government Certificate, RECEIVES into her home a limited number of YOUNG GENTLEMEN to Educate in English upon the British and Pestalozzian Systems. Latin and Greek taught by the Rev. J. Jackson. Terms, Thirty Guineas inclusive. Address, 1, Amherst road, Sevenoaks.

"THE EFFIGY of the DEAR DEFUNCT,"

shewn in "BLUE BEARD'S CLOSET;" the New Illusion of Professor Pepper and Mr. Tobin. "THE TOWER of LONDON," with startling effects, musically treated by Mr. George Buckland. ALEXANDRE'S VENTRILOQUIAL Entertainment; The Automatic Leotard; Dickens's "Carol," by Mr. Cape; at the ROYAL POLYTECHNIC.

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RAILWAY COMPENSATION VALUER, &c.

No. 106, Cheapside, E.C.

Having the Plans and Books of Reference of the various Metropolitan Railways and other Public Works, Mr. Baines will be happy to supply on application every information respecting them.

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Money obtained to any amount on Freehold or Leasehold Securities.

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manner, Six for Twenty Stamps; Twelve, Thirty-two Stamps. First-class Copies promptly returned with Original, post free. Colouring single Carte, 6d.

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NEW CARTES of the QUEEN, Princess of

Wales, Princess Louise, Princess Beatrice, &c. Also Cartes of Palmerston, Gladstone, Russell, Stuart Mill, Bright, Cobden, Samuel Morley, Edward Miall, Derby, Disraeli, Stanley, Tennyson, Dickens, Carlyle, Longfellow, Browning, and Dr. Mary Walker. 1*s.* each, free for 13 stamps. Portraits taken daily. FRED. JONES, 146, OXFORD-STREET, LONDON.

STATIONERY, PRINTING, ACCOUNT

BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Act, 1862," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

CHOICE PLANTS.—This collection, fine

show sorts, sent any distance, 1*l.*; half, 10*s.*: 12 pinks, 6 carnations and picotees, 6 cloves, 6 phlox, 6 delphiniums, 6 hollyhocks, 6 pansies, 6 Coreopsis grandiflora, 6 Gaillardia ditto, 6 double campanulas, 6 ænotheras, 6 double lychnis, 6 Dianthus kermesinus, 12 new auricula sweet williams, 12 polyanthus, 12 geums, and 6 gladiolus. Flower Seeds: 50 best sorts of showy annuals, 6*s.* 6*d.*; 36, 5*s.* 24, 3*s.* 6*d.*

W. ALEXANDER, Seedgrower, 299, Goswell-road, E.C.

HOLYLAND'S, 150, Strand, two doors west

of Somerset House.—RALPH and SON invite the attention of gentlemen to their new and fashionable COATS for the present season, of best material and workmanship. Holyland's renowned Beaufort Coat. New colours in Angolas and Tweeds for lounge and sporting suits.—150, Strand.

PATENT KID GLOVES.

WHEELER and CO.'S own make, with patent

welts, have been celebrated for half a century for combining durability of English sewing with the elegance, fit, and finish of the best Paris makes. The ladies' gloves are beautifully and permanently perfumed. Every colour always in stock. Ladies', 4*s.* 2*d.*; Gentlemen's, 4*s.* 8*d.*; post free, two extra stamps.

WHEELER and CO., 210, Regent-street, W.; and 23 and 24, Poultry, City, London.—An elegant assortment of glove-boxes suitable for presents.

NEWSPAPER

STAR LIFE ASSURANCE SOCIETY,
48, MOORGATE-STREET, E.C.

FOUNDED ANNO DOMINI, 1843.

Chairman, WILLIAM McARTHUR, ESQ.

The following figures show the position of the "STAR," from which it will be seen that it is one of the most secure and valuable Offices in which to make family provision.

Total Policies Issued	16,700
Annual Income	£146,684 15 9
Total Claims Paid	484,538 14 6
Bonuses Distributed	289,804 11 6
Reserve or Assurance Fund	685,651 3 6

Application on the business of the Office to be made to

JESSE HOBSON, Secretary.

THE EMPEROR LIFE and FIRE ASSURANCE COMPANIES.

EXAMPLES OF BONUS NOW DECLARED.

Sum Assured.	Age.	Or bonus addition to the sum assured.	Or cash in reduction of the next annual premium.	Or permanent reduction of future annual premium.
		£ s. d.	£ s. d.	£ s. d.
1,000	48	35 2 0	30 1 8	3 5 3
500	37	20 12 0	10 2 8	0 16 9
300	30	42 16 0	17 8 4	2 5 4
100	44	7 18 0	2 15 6	0 6 1
50	60	7 2 0	3 14 4	0 17 2

A dividend of 5 per cent., with a bonus of 1 per cent., paid to the shareholders.

The next bonus will be declared in 1867.

Claims paid within 14 days after proof of death.

Advances made on freehold and leasehold securities.

Fire insurances at the usual rates. Duty reduced to 1s. 6d. per cent.

Application for agencies, forms of proposal for assurance, prospectus, &c., to be forwarded to

EBENEZER CLARKE, Jun. Sec.,
52, Cannon-street, E.C.

WHITTINGTON LIFE ASSURANCE COMPANY.

Chief Office:—37, Moorgate-street, London, E.C.

TRUSTEE.

Thomas Bramley, Esq., Great George-street, Westminster.

DIRECTORS.

Chairman—Thomas Horatio Harris, Esq., Finsbury and Woodford.

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John Cook, Esq., Cambridge Heath.
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Edward Swift Stillwell, Esq., 25, Barbican.
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MODERATE RATES of Premiums—especially for young lives.
BONUSES have been declared in 1860, 1863, and 1866.
POLICIES made payable during lifetime.
INVALID AND SECOND-CLASS LIVES insured on a new principle.

ALFRED T. BOWSER, Manager.

CLERICAL, MEDICAL, AND GENERAL LIFE ASSURANCE SOCIETY.

BONUS MEETING, 1867.

The Report presented at a Meeting held on the 3rd January last for the declaration of the EIGHTH BONUS, showed,

1. As to the Progress of the Society.

That during the quinquennial period which terminated on the 30th June, 1866,

New Assurances for a total sum of £1,518,181 and yielding £50,497 in Annual Premiums, had been effected, of which sums the former exceeded by £31,811, and the latter by £3,294, the corresponding items of any previous period; that

The Income had increased from £195,400 to £215,327 per annum; and that

The Assurance Fund, after payment of £85,303 on account of Bonus at the last Division, had risen from £1,422,191 to £1,619,589.

2. As to the financial position of the Society.

That the Assets on the 30th June, 1866, were	£1,619,589 14 8
And the Liabilities on the same date.....	1,343,708 19 2
Leaving a surplus of.....	£275,880 15 6

And that, after setting aside £50,000 as a special reserve fund,

The Available Profit was £225,880 15s. 6d., of which sum £225,000 was recommended for division.

3. As to the Results of the Division.

That the portion of this sum of £225,000—viz., five-sixths, or £187,500—which fell to the Assured, would yield a

Reversionary Addition to the Policies of £272,682, averaging 45 per cent., or varying, with the different ages, from 32 to 85 per cent. on the premiums paid since the last division; and that the

Cash Bonus, which is the exact equivalent of such Reversionary Bonus, would average 26 per cent. of the like premiums.

The Report explained at length the nature of the Investments and the bases of the Calculations, the results of which, as above shown, are eminently favourable.

The next Division of Profits will take place in January, 1873, and persons who effect **New Policies before the end of June next** will be entitled at that Division to one year's additional share of Profits over later Assurers.

Prospectuses, Forms of Proposal, the Report above mentioned, and a detailed account of the proceedings of the Bonus Meeting, can be obtained from any of the Society's Agents; or of

GEORGE CUTCLIFFE, Actuary and Secretary,
15, St. James's-square, London, S.W.

IMMEDIATE CASH ADVANCES.—Money

Lent on Personal Security, Leases, &c.

SUMS from 10*l.* to 300*l.* ADVANCED two or three days after application, for two years, one year, and six months (repayable by weekly, monthly, or quarterly instalments), and good bills discounted. Charges moderate, and strict confidence observed.

LONDON and PROVINCIAL LOAN COMPANY: Office, 297, Goswell-road, London. Office Hours, Nine till Four.

Forms of application and prospectus (gratis) on receipt of a stamped envelope.

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HYDROPATHIC ESTABLISHMENT, in the picturesque Village of Limpley Stoke, near Bath.

Terms, Two Guineas per week.

Proprietors—CHARLES JUPE and SON.
Manager—THOMAS PRESTON.

Prospectus free on application. "Domestic Hydropathy," by Thomas Preston, forwarded on receipt of 14 stamps.

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GROVER AND BAKER'S

PRIZE MEDAL

ELASTIC OR DOUBLE LOCK-STITCH

SEWING MACHINES

Are acknowledged to be

INCOMPARABLY SUPERIOR TO ALL OTHERS

For strength and beauty of stitch, simplicity, durability, ease of management, and wide range of work, from the very finest to the heaviest.

The only Machines which both

SEW PERFECTLY AND EMBROIDER PERFECTLY.

GROVER AND BAKER,

150, REGENT-STREET, LONDON, W., AND 59, BOLD-STREET, LIVERPOOL

EVERY MACHINE GUARANTEED.

Instruction Gratis. Illustrated Prospectus and Samples of Work Gratis and Post-free.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL,

37, Queen's-square, Bloomsbury, W.C.

BEDS from 1s. 6d.; PLAIN BREAKFAST or TEA, 1s. 3d.

The above house is well and centrally situated. There is a spacious Coffee-room overlooking the Square; it is within Five Minutes' Walk of Holborn, and near the Inns of Court, British Museum, St. Paul's, &c.; and admirably suited for Parties, either on pleasure or business.

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		s.	d.	
PATENT	BOSTONITE	0	3	TABLET.
	BOSTONITE	0	6	Do.
	BOSTONITE	1	0	Do.
ATENT	BOSTONITE	0	6	SLATE.
	BOSTONITE	1	0	Do.
	BOSTONITE	1	6	Do.
	BOSTONITE	2	0	Do.
	BOSTONITE	2	6	Do.
PATENT	BOSTONITE	0	6	BOOK SLATE.
	BOSTONITE	1	0	Do.
	BOSTONITE	1	6	Do.

PATENT BOSTONITE PLAYING CARDS,
2s. 6d. per pack.
Sold by all Stationers.

Wholesale, PERRY and CO., 37, Red Lion-square, and 3, Cheapside, London.

SEWING MACHINES.

W. F. THOMAS & CO.'S

New Patent Machine, No. 2 G (Lock Stitch),

For TAILORS, BOOT MAKERS, and others,

LARGE SIZE, **£8 : 8s.** COMPLETE,

1 and 2, CHEAPSIDE, and

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French Poplins and Reps, Merinos, Chené, Mohairs, Fancy Alpacas, Lustres, Velvet and Silk Mantles, Jackets, Shawls. The best makes in linen goods, sheeting, table linen, quilts, Horrocks's long cloths, flannels, hosiery, &c. The whole purchased of the trustees of J. Sayers and Co., and now selling at merely nominal prices. Patterns free.

HARVEY and CO., Lambeth House, Westminster-bridge, S.

DRESSMAKING.—LADIES' MORNING and EVENING DRESSES of every description made and trimmed in the latest fashion.

WEDDING DRESSES to order.

MANTLES, JACKETS, and CLOAKS in the newest style.

COMPLIMENTARY and FAMILY MOURNING on short notice.

Miss LAKE has now resumed business, and, having assistants of first-class talent, is prepared to execute orders from all parts of London and suburbs, punctually, on the shortest possible notice. Terms moderate.

Orders per post promptly attended to.

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EDGINGTON'S GARDEN NETTING, the

cheapest and most durable, 1d. per square yard, or in quantities of 250, 500, or 1,000 yards, carriage free.

EDGINGTON'S MARQUEES and GARDEN TENTS are the prettiest.

EDGINGTON'S MARQUEES for hire are the most handsome and capacious.

EDGINGTON'S RICK CLOTHS for 62 years have maintained their celebrity as the best.

HAYTHORN'S and WALLER'S NETTINGS.

Sample of material free on application.

Be particular—FREDERICK EDGINGTON and CO., 60 and 62, Old Kent-road, London, S.E. A liberal discount to the Trade.

Peruvian Guano and every other kind of Artificial Manure in stock.

COALS. — Best Coals only. — GEO. J.

COCKERELL and Co.'s price is now 26s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty, H. R. H. the Prince of Wales, and H. R. H. the Duke of Edinburgh.—13, Cornhill; Purfleet-wharf, Earl-street, Blackfriars; Eaton-wharf, Pimlico (office next to the Grosvenor Hotel); Sunderland-wharf, Peckham; and Durham-wharf, Wandsworth; and at Brighton.

CAUTION.—G. J. C. and Co., employ no Agents elsewhere, entitled to use their name.

COALS.—By Screw Steamers and Railway.—

LEA and CO.'S Hetton, South Hetton, Haswell, or Lambton Wall's-end, the best House Coal, direct by screw steamers, or the Great Northern Railway, 25s. per ton; Hartlepool, or Wall's-end Seconds, 24s.; best Wigan, 22s.; G. Chambers' Silkstone, 22s.; Wharncliffe, 22s.; new Silkstone, 21s.; Clayerose, 22s. and 19s.; Derby Bright, 19s.; Barnsley, 19s.; Kitchen Coal, 18s.; Cobbles, 17s.; Hartley, 18s.; Nuts, 16s.; best Small, 14s.; Tanfield (for smiths), 19s. Coke, 15s. per chaldron. Net cash. Delivered, thoroughly screened, to any part of London. Depots Highbury, N.; Kingsland, N.E.; Boyaveir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin. No Agents employed

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GILT CHIMNEY AND CONSOLE GLASSES.
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PICTURE AND OIL PAINTING FRAMES IN EVERY STYLE, &c., &c.

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Having carefully studied the proper mode of furnishing in good style with correct taste, and most successfully carried it out, respectfully invites the confidence of gentlemen taking new residences. Every requisite is supplied, and the greatest care used to ensure harmony and elegance at very moderate cost.

CHANDELIERS in BRONZE and ORMOLU

for DINING-ROOM AND LIBRARY.—Candelabras, Moderator Lamps in Bronze, Ormolu, China, and Glass. Statuettes in Parian Vases, and other Ornaments, in a Show-room erected expressly for these articles.

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OSLER'S CRYSTAL GLASS CHANDELIERS.—Wall Lights and Mantelpiece Lustres, for Gas and Candles, Table Glass, &c.

Glass Dinner Services for 12 persons, from £7 15s.
Glass Dessert Services for 12 persons, from £2.

All articles marked in plain figures.

Ornamental Glass, English and Foreign, suitable for Presents.

Mess, Export, and Furnishing Orders promptly executed.

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Established 1807.

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CONTENTS.

ECCLESIASTICAL AFFAIRS:
The Ecclesiastical Vestments Debate 413
Ecclesiastical Notes.... 413
United Presbyterian Synod of Scotland .. 414
RELIGIOUS INTELLIGENCE:
Irregular Religious Agencies 416
CORRESPONDENCE:
The *Truth*—Plagiarism Extraordinary 418
A Word for the Crossing Sweeper 418
Church Comprehension and Distinctive Creeds 418
The Irish Church Establishment 418
Parliamentary Proceedings 419
The Hall of Arts and Sciences 420
Foreign Miscellany 421
Memorial of the Peace Society to Lord Stanley 421
Postscript 421
LEADING ARTICLES:
Summary 422
"All's Well that Ends Well" 422
The Education Question and Congregationalists 423
Continental Dead-lock 423
Notes of the Session .. 424
Grumblers 424
THE ANNIVERSARIES:
The Peace Society..... 425
British and Foreign Sailors Society 427
The London Congregational Association.... 428
Miscellaneous News 428
Literature 429
SUPPLEMENT:
The Baptist Anniversaries 433

Ecclesiastical Affairs.

THE CLERICAL VESTMENT DEBATE.

THE debate in the House of Lords on the motion for the second reading of Lord Shaftesbury's Bill on clerical vestments suggests several topics for grave reflection. We cannot, it is true, regard the rapid spread of extreme Ritualism with the same degree of alarm as was confessed to by the noble Earl, and by one or two who followed him, on the occasion. We have no fear that it will permanently induce submission to sacerdotalism in the English mind. The doctrines which lie beneath Ritualistic practices are too repugnant to that love of individual liberty in matters of religion which for upwards of two centuries has been striking its roots down into the heart of the people of this country to find intelligent and ready reception except by gentlemen of the clerical order. When once it comes to be fairly understood that the object of those doctrines is to exalt clergymen, or rather priests, into a position of spiritual supremacy, the antagonism which such knowledge will elicit will make short work with the Ritualistic movement. The countenance which a certain portion of the laity have given to histrionic worship must not be mistaken for more than it really is. So far as we have observed, it indicates very little more than the readiness of the gayer, more frivolous, and less spiritual members of the community to carry their amusements with them into their assemblies for Divine worship. Their Christianity is but a sensational sentimentalism. It is the offspring of priestism and luxury. It is not destined to live, much less to attain Herculean strength. It is a mushroom growth, and will very probably disappear as suddenly as it has sprung up. It has only a skin-deep vitality. It will not essentially change the convictions which have been the slow accretion of several successive generations. It is a question of æsthetics—nothing more, We have no fear, therefore, that it will convert England into a priest-ridden community. On the contrary, we believe that its ultimate effect will be just the reverse of that.

Nevertheless, the present aspect of affairs in the Church of England may well excite more than ordinary solicitude in the minds of noble and right reverend sticklers for Church Establishments. To the histrionic development few of them probably have any great objection *per se*, although the large majority of them certainly have to the priestly system which it is meant to typify. They are beginning to perceive how utterly futile an instrument law is to protect religious truth or to eliminate religious error. They cannot make up their minds to handle it even in a case which they admit to be one of paramount importance to the credit of the State-Church. In any other case, unvarying usage for upwards of three hundred years would be held to determine the scope of this or that particular statute, and one might have supposed that it would suffice to determine the interpretation to be put upon the Rubric. But ecclesiastics have found a loophole wide enough for the enfranchisement of their Romanistic preferences, and Parliament dare not either use a law, or make a law, for driving them back within a common fence. The peers, it is true, would not throw out Lord Shaftesbury's Bill, which merely enacted one of the Canons relating to clerical vestments, and refused to pass the Bill on the ground that it covered but a small part of the subject; and that, introduced as it had been by the head of the Evangelicals, it might be regarded as a party manœuvre; but they adjourned the debate for two months in order that the whole matter might meanwhile be made over to a Royal Commission, where probably it will be shelved for two or three years. No doubt, they arrived at a discreet decision, but really if legislation cannot be safely resorted to for prescribing that the vestments of officiating priests in the Establishment shall continue to be what they have been during the last three hundred years, and what canonical authority has expressly declared they shall be, for what ecclesiastical matter on earth can it be resorted to with propriety?

On the hypothesis that a Civil Legislature may fitly make statutes for regulating matters pertaining to public worship, which Lord Shaftesbury and nearly the whole of his brother peers regard as an axiom, the noble Earl certainly made out a strong case for his modest Bill. The historical argument was brought out with singular vividness and force, and would, one might suppose, go far towards pushing his conclusion triumphantly through the courts of law. Although the noble lord handled his subject with very temperate language, we are afraid we cannot extend to him the praise of meeting the exigency in a trustful and temperate spirit. He has far too much faith in the efficacy of "stamping out" abnormal religious life. Like the Apostle Peter before he thoroughly appreciated the genius of the Christian revelation, he is too ready to seize the sword, and strike, on behalf on his Master, at the high-priest's servant. He does not seem to be fully cognisant of the secondary evils which always result from the application of force to repress religious errors, even when its immediate effect is most successful. Granted that men who have entered into a compact with the State may very justly be coerced into compliance with its terms, it does not follow that the peace or the spiritual advantage in any way of the Church will be thereby promoted. For the ordinary laws of mind and of conscience will not, after all, accommodate themselves to the logical demands of a State-Church system, and mere force, although quite competent to "put down" certain exhibitions of doctrinal significance, cannot prevent the diffusion of those doctrines in a subtler form. You may crush the maliferous plant, but in so doing you do but liberate its poisonous aroma. The real mistake is in the setting up a compact between law and gospel, and no subsequent legislation can correct that blunder, save only by undoing it. This Lord Shaftesbury does not see, and therefore he so fights as one that beateth the air.

For our own part we should be very sorry to see religious life, even of the lowest possible type, compressed within the limits of legal enactments. To our mind, one of the most hopeful signs of the times is the impatience excited by the restraints of law in reference to the action of the Church. We could wish, indeed, that it took more honest modes of expressing itself than it has hitherto done. But surely, the day for multiplying restrictions has gone by. We must begin at the other end. We must cease to offer a bonus for a prescribed form of Christian teaching and worship—that is, we must withdraw the sanction and support of the State alike from all forms. Then let Ritualism or any other ism do the best for itself that it can. It has some truth to tell us, no doubt, or points to some unascertained or neglected evil. Were noble lords at length convinced that it is impossible to stay where they are, and equally so to go whither their traditions lead them, there would be some hope of their looking upon the course of events in the light of their common sense, and of their getting back before long to simpler and more rational conclusions. After what we have seen in the matter of Parliamentary Reform, we can despair of nothing—not even of this desirable and seemingly hopeless result.

ECCLESIASTICAL NOTES.

MOST people like plain speech, but more especially when it is not directed against themselves. There is a kind of it which is ill-mannered and offensive, as when a person remarks to your face on certain weaknesses or idiosyncrasies, which may be, or are supposed to be, attached to your mental or bodily habit and constitution. Taken as a whole, however, Plain Speech may take rank with any of Bunyan's most typical characters. It is generally accompanied by the virtues of honesty and fearlessness, although not often by any one of the graces. Yet there is—for we like to say all that we can say in favour of an opponent—somewhat of the sorrowful grace that often attends courage in the Bishop of Salisbury's Charge. This Charge will probably take rank in history. It is the most complete exhibition and defence of the doctrines of sacerdotalism that has ever proceeded from a Bishop of the Established "Protestant" Church of England. As it appears almost in full in the *Churchman* newspaper, it should be enough to make an Evangelical layman's hair stand on end. It claims that the clergy have been entrusted by God with supernatural powers and prerogatives; that these men have, in themselves, the power of altering the substance and character of the Eucharistic elements; that they may rank with Christ as intercessors with the Most High; and that, as the representatives of God, they alone have the power to declare the forgiveness of sins. Dr. Hamilton defends these doctrines with all the grace of the most graceful eloquence, and with all the subtlety of the most subtle scholasticism. Yet, as we have indicated, their is a cast of sorrow over the whole of his Charge. It is the production, we should judge, of a man who after great mental conflict, has determined to take a step which he knows will separate him from his brethren. We, therefore, do not think that the "Scene at Bridport" on Thursday last can altogether have taken him by surprise. Yet it was one which might have moved a harder man than Dr. Hamilton. When, before a great body of the clergy and churchwardens, a clergyman, such as Mr. Templer, of Burton Bradstock, rises, and in protest against the doctrines which his bishop is defending, calls aloud to the people, "Let all those that are on the Lord's side follow me," and then departs from the Church, the Bishop must have seen that this might be the beginning of a new Reformation. As he saw his audience dwindle by degrees until only those remained who were compelled to remain, if he did not feel some loneliness of heart he must have been less than man. He has, however, taken his position. He is henceforward the most prominent advocate of the characteristic doctrines of Rome in the English Church. We thank him for his frankness, for it is an advantage to ourselves to have to deal with such a man. In him we have no advocate of mere symbolism or ritualism; he boldly teaches the doctrines that are symbolised, and of which ritualism is the outward expression. The Protestant Dissenters of England have now two wars to wage—the old war against Romanism and the new war against State-

Churchism. They will not kill Romanism in bishops and clergy, but they may do two things—they may prevent its descending to the laity, and they may prevent the nation from being responsible for its promulgation at the expense of the State. There is a call to arms, on all sides, to do this. From the platforms of the Congregational and of the Baptist denominations, a summons has gone forth which should awaken in every heart a determination to bear testimony against these two greatest of the evils that have corrupted Christianity and defiled the Christian Church. Up then! Throw all the spiritual life that God has given you into the warfare with these powers of Satan. It need not be a long fight, but it is sure to be a stubborn one, and many a "weight" may have to be thrown aside before you can conquer. All that is sacerdotal in your own creeds, ceremonies, habits, and church arrangements, in your own divisions between clergy and laity; and in your own desires for supremacy—if you have any—all, in fact, that is opposed to that is most pure and most simple in the Christian religion, will have to be cast aside. Romanism cannot be conquered with the weapons of Rome, or State-Church supremacy by any weapon forged in the State-Church armoury. And remember that gentleness, humility, and purity will do far more than any amount of abuse and disparagement.

There are signs—we scarcely as yet know their value—that the laymen of the Established Church may soon take their proper position in relation to this controversy. At Bridport the whole of the churchwardens presented an address to the Bishop of Salisbury, protesting against the doctrines which they had heard from their Bishop's lips. If, they said, these doctrines should continue to be preached, "a considerable portion of those who are now sincerely devoted to the Establishment will be induced to withdraw to Dissenting places of worship, or be insidiously attracted towards the Church of Rome." No doubt this will be the case. When Mr. Templer, and, after him, the whole body of the churchwardens, left last Thursday, the church in which the Episcopal Charge was being delivered, there might have been heard a sharp, sudden, and ominous crack in the old foundations of the Church of England. Another may not be heard for many years, or they may follow each other with a rapidity that may cause alarm even to safe onlookers. For, —whether slowly or swiftly, no man can tell,—the Church is breaking up. God speed the arm that may make it break the faster!

Some time ago we quoted from a remarkable article in the *Pall Mall Gazette* on the nature of the Ritualistic controversy. The Bishop of Salisbury's Charge has suggested another article, evidently from the same pen. There is so much of good truth that is so well put in this, that we have no hesitation in making a rather long quotation from it:—

> If you do not like a sermon or a book there is always the easy resource of not listening to the one and not reading the other. With prayers and ceremonies it is altogether different. The question then is whose taste is to be consulted if the clergy and the congregation differ? That will gradually be seen to depend upon the wider question, Who is this clergyman to whom we pay tithes and give all sorts of social and other advantages? Is he really, as he sometimes tells us, our master and pastor by Divine right, entitled to be regarded with religious loyalty and submission, and invested with every sort of supernatural prerogative, able to work invisible miracles, to forgive sins, to adjudicate upon questions of conscience and the like? or is he only a member of a learned profession, entitled to more or less respect according to his personal qualifications? If he is a divinely authorised priest, then, no doubt, he and his superiors are the proper persons to say in what form we shall worship, and what we shall believe upon theological subjects, and our part is to submit; but if he is just an ordinary man like ourselves, better or worse, as the case may be, then his claim to arrange matters in the Church as he likes, not as we like, is an impudent usurpation which it is our clear duty to resist to the utmost. This is the question which really underlies the whole of the controversy about Ritualism; and the more the Ritualists insist upon their practices, the more charges we have like that of the Bishop of Salisbury, the more clear will this become to the slow but tenacious minds of the lay members of the Church of England. They will get to understand by degrees that the question is not a question of liberty at all. It is a question of power, and the question is, who is to be master in the Church of England—the clergy or the congregations? We can hardly doubt what the answer will be when the issue is once made thoroughly clear to the common understanding. The average Briton can put up with a great deal. So long as the clergyman confines himself to sermons he will only growl in a hardly articulate manner, and will for the most part solace himself by sitting still and thinking about other things. But when he fully understands that the clergyman is not contented with being a sort of authorised official squire or lecturer, but claims in addition to be the master of his parishioners, divinely invested with all manner of mysterious authority over them, and when he perceives that Ritualism is only one way of asserting and exercising this authority, he will feel called upon to make his clerical friends know their places, as his forefathers did three hundred years ago. He will give them to understand that he utterly disbelieves their Divine commission, their power to forgive sins, to extort confessions, to work invisible miracles, and the like; he will make them feel that Church property is not the property of the clergy, but the property of the nation; that it is for the public as represented by Parliament to decide how it shall be used and for what purposes, and not for the clergy either individually or collectively. When launched upon these reflections, the laity will probably take into consideration some other topics which have been left untouched for a long time. They will be a little apt to ask who appoint and remove the clergy? and whether the congregation have not a certain degree of interest in the subject which ought to be recognised by the law as well as the interests of the clergy themselves, and those of their patrons? Such questions will most assuredly be asked before long, and will press for an answer in a most urgent manner.

Mr. Hadfield has republished, with a preface by a "Manchester Reformer," the memorable debates in 1837, on the proposal to remove the Bishops from the House of Lords. As this generation will, no doubt, soon be making history on all the lines on which their fathers made it, they could not do better than possess themselves of this chronicle of the wisdom and courage of their predecessors. The introduction, which is an able piece of political writing, is characterised by great intelligence and breadth. But it seems that, in place of agitating for a removal of the present Bishops, we may have to agitate in order to keep out Roman Catholic Bishops. This is turning the tables with a vengeance. The *Tablet* has an article in substantial approval of Bishop Moriarty's scheme for the settlement of the Irish Church question, which, it says, might be settled by the Government "with the only authority competent to give consent thereto—we mean the Pope of Rome." And then we have the following proposal for the elevation of the Roman Catholic Bishops to the House of Lords, and other matters:—

> We think it would be a good thing if this arrangement included such terms as that the Catholic archbishops of Ireland should have seats in the House of Lords; that the lands should be purchased by the State and settled upon the sees of the Irish Catholic archbishops and bishops; also that lands should be purchased by the State and settled upon Catholic deaneries, chapters, and ecclesiastical seminaries; also that glebe lands should be purchased by the State and settled to the use of the Irish Catholic incumbents in Irish parishes; also that the State should grant an endowment to an Irish Catholic university, and should give full recognition to degrees conferred by it. All these we firmly hold would be wise and beneficial measures, which would do honour to a statesman; and we are far from being solitary in this opinion. . . . We hold that an attempt to settle the question of the Protestant Church in Ireland, except as part of a larger attempt to settle the question of the Protestant and Catholic Churches in Ireland, would do more harm than good.

We wonder whether our Evangelical friends, in order to save the Establishment, would stand this?

The Baptist meetings have never been characterised by greater vigour in their conduct than they have this year. We report them at some length. The delivery on the Ritualist and Church Establishment questions is very emphatic. The address of Mr. Noel and the speech of Mr. Vince will make a marked sensation. The suggestion that the three denominations of Presbyterians, Congregationalists, and Baptists should unite to send evangelists throughout the length and breadth of the land, indicates, we hope, the approaching close of the old period of religious thought, and the opening of a new era in religious action. If it should only be followed by such a united agreement concerning small denominational "causes" in every village, as may ensure there being only one, and not three or four of such causes, there would be hope for the rural and agricultural districts of England. The report read by Mr. Millard should be noticed by the reader. The idea of giving a general summary of external work, such as is here given, is a very good one, and if carried out in future reports and by other denominations—the Wesleyans have done it for many years—will be not merely of service to the churches of the present day, but of very great service to future historians. Though no formal notice was taken of the resolution of the Congregational Union to admit union churches to that assembly, the subject was pointedly referred to at the closing dinner of the Baptist Union. Mr. Spurgeon, it will be seen, repudiated all idea of any amalgamation of the two denominations; and Mr. Brock said it would be a happy day when they had done with these attempts to do the utterly impossible. "Union with the Congregationalists," said the minister of Bloomsbury Chapel, "was a simple impossibility." We are sorry to think that these declarations of denominational isolation must, for the present at least, be considered as final.

Physicians judge of diseases by their characteristic manifestations, and one of the most characteristic manifestations of the compulsory system in religion is meanness. A better illustration than this could not be given than is given in the history of the Berkhamstead Church-rate case. Mr. Healey, a liberal Churchman of that town, had offered to guarantee the amount of the rate for a year if the rate itself were given up. Upon that, a fortnight ago, Messrs. Longman and Harvey, the churchwardens, wrote a letter to the public journals, accepting the guarantee as though it were an endowment. "We shall only," they said, "be too glad to convene a vestry to accept the endowment he is thus reported to have offered." "Too glad!" Too glad to be relieved of giving a farthing for the support of the Christian religion. Too glad not to be obliged to show their love of Christ by giving the least they could give—their mere money—for His worship! Was there ever such meanness? This case has brought out another characteristic symptom. The British schoolmaster has had, it appears, the temerity to circulate in the parish a pretty well-known publication entitled the *Lost Leaf*. For this, the Churchmen who supported the school requested his dismissal, and the pretty well-known writer of the *Leaf* is stigmatised as "a vulgar author." A British schoolmaster is, we suppose, not entitled to his own soul, and not entitled to independent Christian action. Of course any opposition to a Church Establishment is "vulgar." Yet it was only the "common" people who heard Jesus Christ "gladly."

It will be seen that the United Presbyterian Synod have approved of the terms in which the joint committee of the Free and United Presbyterian Churches have declared their sentiments on the subject of the connection of magistrates, as such, with the Christian religion. We must say that the terms in which the sentiments are expressed, although they look a little too guarded, can scarcely be objected to by any Voluntary. We are only surprised that Free Churchmen should have consented to them. That there is no dereliction of principle amongst our old friends in Scotland was shown at the Dissenters' Annual Breakfast at Edinburgh last week. As we read the speeches delivered at that meeting, we think we see something like a slow uplifting of the old flag of thirty years ago. The weakness—if we may be allowed to hint at the existence of any weakness in a Northern countryman—of our contemporaries, seems to consist in living on their past history. Battles are not won by reporting the chronicles of the acts of one's ancestors. The best honour that can be given to our fathers—if they were worthy men—is to do as they did. Minstrelsy is a pretty art, but minstrelsy alone will not kill a single foe. The past should be repeated in the present, or what, if the past was good, was it worth, or worth talking about?

UNITED PRESBYTERIAN SYNOD OF SCOTLAND.

The annual meeting of the Synod of the United Presbyterian Church of Scotland was held at Edinburgh last week. The Synod assembled on Monday evening, and disposed of most part of its business before the close of the week. The Rev. Thomas Finlayson, of Edinburgh, was chosen Moderator, in succession to the Rev. Dr. Macfarlane, of London.

A report was read on the statistics of the Church, from which it appeared that the number of communicants was 174,947, an increase for the year of 2,195. The number of Sabbath-school teachers has risen from 8,358 in 1859 to 9,237 in 1866; and during the same time, the scholars from 67,689 to 73,754; the increase of teachers for last year being 260, and of scholars 1,253. The estimated average attendance at public worship in 1866 was 204,264, being 12,698 beyond the average attendance in 1860. The income of the Church had been 275,344*l.*, an increase of 10,649*l.* During the last decade, eighty congregations had been added to the Synod's roll, of which eight were in Ireland, about thirty in England, and thirteen in Glasgow. The number of congregational stipends under 150*l.* was 246, but of these 150 received supplement from the committee. In 1866 the sum of 4,462*l.* had been added to the stipends of ministers, but the additions had for the most part been made where it was less urgently required—namely, on stipends above 150*l.* Dr. Bruce, elder, of Newcastle, said he was rejoiced to find that this Church had been extending her operations in England, which, in his opinion, was one of the largest mission-fields in the world.

An overture from the Edinburgh Presbytery on the "growing diminution" in the number of students coming forward for licence engaged anxious attention, and, after a discussion as to the probable causes of a lack felt by so many denominations, it was resolved to appoint a committee to consider the whole question.

THE ORGAN QUESTION.

The Synod heard parties on a memorial from the session of Highbury congregation, London, and also from certain members of Brunswick-street congregation, Manchester, praying that congregations should be at liberty to make use of instrumental music in public worship. The Rev. Dr. EDMOND, of London, and the Rev. Dr. M'KERROW, of Manchester, pleaded in favour of that latitude being allowed. The former said he had been brought to see that the non-use of musical instruments in churches in England was an obstacle to those labouring to promote the cause of

Christ and the cause of Presbyterianism. The latter remarked that if New Testament warrant must be found for all their doctrines and doings, what was to become of the arguments their Church employed for the Sabbath and for infant baptism? Let them abandon the choir and music-book, and follow the model of the churches of Judea, if any one could tell what it was. The Rev. THOMAS RUSSELL, of London, and others, spoke in opposition to the memorial, and represented that the principle of congregational liberty would sanction a great many more innovations than the organ. If the argument now used were good for anything, it would suffice for bringing in the Prayer-book and Liturgy. The Rev. Dr. M'EWEN, of Glasgow, moved that the prayer of the memorials be granted, but enjoining sessions to pay due regard to the feelings of congregations. Mr. FISKEN thought the introduction of the organ question was a sign of retrogression; it had been settled in Scotland 300 years ago. Dr. TAYLOR, of Glasgow, moved that the memorial be not entertained. He felt that the discussion of this subject was most inexpedient in the presence of the Broad-Churchism and latitudinarianism of the present time, and also in presence of the negotiations going on for union with the Free and Reformed Presbyterian Churches. Dr. CALDERWOOD, of Glasgow, in seconding this motion, said if they admitted the organ, they might go the whole length of having an orchestra and full choral service in their churches. Dr. CAIRNS, of Berwick-on-Tweed, was favourable to the views of Dr. Edmond, but thought the Synod, having entered into negotiations for union with other Churches, was debarred from taking up the question at present. The Rev. Mr. MARSHALL, of Coupar-Angus, said he believed that for every 150 members in the United Presbyterian Church favourable to instrumental music, they would find 500 against it. (Applause.) On a division it was resolved, by 232 to 136, not to entertain the memorial.

THE UNION QUESTION.

An elaborate report was presented by the union commitee, setting forth certain articles on which the negotiating Churches were found to be agreed respecting the function of the civil magistrate. There was also a statement of distinctive articles by the several committees, and also on the bearing of the distinctive testimonies of the several Churches against the Presbyterian Establishment of Scotland. The Free Church Committee had submitted queries to the United Presbyterian Committee to elicit the views of the latter on the subject of the *Regium Donum*, educational grants, and payment of chaplains, and in reply willingness was expressed to leave to the Assembly of the United Church to determine points of this kind, while reserving full liberty of protest to the minority.

The Rev. Dr. CAIRNS, of Berwick, moved a resolution expressing satisfaction with the amount of harmony elicited in regard to doctrine and the relation of the civil magistrate to religion, declaring that there appeared no insuperable barrier to union, and reappointing the committee to continue the negotiations. In the course of his speech he remarked on the nearness with which the parties on both sides of the Voluntary controversy had approached each other.

True, he said, they still differ, and that not inconsiderably. The one holds it to be consistent with freedom of conscience and with laws for the support of the ministry, which they alike acknowledge, to recognise a Church as established, and to support it from public funds, though they hold this to be an exceptional thing, and dependent on various contingencies; the other holds this establishment and endowment in every case alike to be excluded. This is the exact state of the question after the labours of four years spent by the committees, with the help of the presbyteries, in defining it. The whole doctrine of our articles of agreement is summed up in the first of the six, "that all men in their several places and relations, and therefore civil magistrates in theirs, are under obligation to submit themselves to Christ, and to regulate their conduct by His word." Let this first principle be granted, and then all that the committee of our Church have sanctioned inevitably follows. If magistrates and rulers are bound to submit themselves to Christ, then are they bound to further his cause, for what subject of Christ can be neutral? The idea of magistrate suggests to some only the idea of coercion and compulsion; but this is expressly excluded in another article, and we can surely conceive many ways in which a Christian magistrate may, without coercing a single conscience or bribing a single compliance, raise from his lofty position a testimony to God and His Christ, which, to deny him, were really to trench on his liberty, and to make him, under the name of a magistrate, less than a Christian or even a man. The nation that would not willingly see its own religion reflected in that of his leaders, as far as it could be in harmony with conscientious differences, and that would not even allow great latitude to its God-fearing rulers when they outrun the corrupt sentiment of the age, would not deserve to have Christian men placed over it, and, instead of being better governed, would be worse. It is for this only that any of us contend—for this only that our brethren of the other committees, in signing this article with us, distinctly understand us to contend. But while rejoicing in the extent of their harmonies as read in the light of their differences, this Supreme Court had a most important duty to discharge in regard to these differences—namely, most explicitly to declare that they do not form an insuperable barrier to our ecclesiastical union.

After this speech there was a considerable pause—members being apparently unwilling to obtrude themselves at that stage upon the Synod. A motion was made by Mr. BELL, of Newcastle, that the Synod should adopt the report and the motion without discussion; and after Dr. BRYCE, of Belfast, had seconded the proposal, there was another pause, which induced the Moderator to ask whether the question was finally decided. Mr. RENTON, of Kelso, however, did not see his way to so rapid and easy a settlement of the question; and, while proposing thanks to, and an expression of confidence in, the committee, moved to the effect that no deliverance should be given by the Synod to the effect of what they asked. This amendment on Dr. Cairns' motion was the occasion of a long debate, in which Mr. Hutton, Paisley; Mr. Oliver, Glasgow; and Dr. Davidson, Edinburgh, strenuously supported Mr. Renton's amendment, and expressed their conviction that the terms of settlement of the question of the civil magistrate now proposed were not more satisfactory than those indicated in the first report presented to the Synod three years ago. The committee was defended, and Dr. Cairns' motion, supported by Dr. Calderwood, Dr. Joseph Brown, and Dr. Marshall; and on the division their recommendation was adopted as against Mr. Renton's proposal by a majority of 389 to 39.

In the evening the Synodical missionary meeting was held in the Music Hall—the Rev. T. Finlayson, Moderator of the Synod, in the chair. There was a large attendance. The Rev. H. M'GILL read the annual report of the Home Missions Committee, which showed that 150 missionary supplements had been granted for the past year, of which 50 were pastoral. The annual gifts of the 17,304 communicants for stipend, had been 13s. 7d. per member. From the annual missionary report it appeared that there was last year expended by the Church on home missions 8,715*l.*, and on foreign missions 21,260*l.*, the foreign missions employing an agency of 170 persons. It was resolved unanimously to appoint the Rev. Dr. Cairns to the newly-instituted chair of apologetical theology in the Divinity Hall, Glasgow, and not to fill up the exegetical chair vacant by the death of Dr. Lindsay.

CHURCH-RATE SEIZURE AT HEMEL HEMPSTEAD.—The goods of the following ratepayers have been seized by the churchwardens for Church-rates:—Messrs. Holt, Norris, Heading, Young, C. Hurst, T. Hurst, Venn, Robinson, Snell, Waterton, Squires, Summers, Littleboy, and Mrs. Barnes. On Friday last the fife and drum band was parading the streets. A large banner was carried through the town bearing the inscription, "A Church supported by plunder cannot stand." "Thou shalt not steal; incline our hearts to keep this law." On Wednesday the seizure was continued, and the band was again out, but with four boards carried through the town. On two were this inscription, "Cardinal Wolsey's laws against heretics may be seen now in operation at Messrs. Venn's, Norris's, Hurst's, Heading's, and others"; and on the other two, "To be sold, corn, flour, boots, and shoes, at the low rate of 2d. in the pound profit." The crier also gave another short and cursory notice.—*Hemel Hempstead Gazette.*

PROTESTANT MOVEMENT IN ITALY.—The *Avenir National* says that a Protestant movement of real importance is taking place in Italy, and that evangelical churches are being established in Florence, Naples, Genoa, Venice, Turin, Padua, and Bologna.

CELEBRATION OF THE MASS IN CATHOLIC PRISONS.—At the meeting of the Middlesex magistrates on Thursday, there was a lengthened discussion upon the question (ably argued by Mr. Serjeant Payne) whether the celebration of the mass by Roman Catholic priests in the prisons should be allowed. It was decided by a majority of one (32 against 31) that mass should *not* be celebrated.

MR. GLADSTONE AND THE CHURCH IN WALES.—The *Record* thus narrates a brief interruption in Mr. Gladstone's speech on the Irish Church which escaped the reporters:—"When he was pushing his argument against the Irish Church on the ground of the comparative numbers of the Romanists and Protestants, a member asked what the right honourable speaker would do with Wales. Mr. Gladstone quickly replied that he was prepared to deal with Wales exactly as with Ireland."

NORTHMOOR-GREEN CHURCH AND ITS RECTOR.—A correspondent states that at the "high celebration" on Sunday morning in this church the congregation consisted of the Rev. Mr. Hunt and a woman named Cotty. A proof of the affection which Mr. Hunt really feels for the Church ritual is afforded by the fact that the Liturgy forbids a Communion "except four (or three at the least) communicate with the priest." At the usual morning service the congregation consisted of the woman Cotty, the bellman, and another man. During the day, after Mr. Hunt had interred the body of a woman named Goodland, the family returned to a Dissenting chapel, in which large congregations assemble Sunday after Sunday. —*Bristol Mercury.*

THE REV. H. MARCHMONT, M.A. (formerly of Islington), and now minister of Christ Church, Elgin-road, Kensington Park, has undergone some strange experiences. From an Independent minister he turned into a fashionable Ritualist performer. Passing over other strange incidents in his career, it seems that on Sunday week, before the sermon, the rev. gentleman accused some member of the congregation of having sworn aloud inside the building, and otherwise misconducted himself, on the preceding Sunday, and asked any who witnessed the act to appear for the defence. Before he had proceeded far with his sermon he was interrupted by some levity on the part of worshippers of the fair sex, between whom and some of the "gentlemen of the choir" some telegraphic signalling was going on. He denounced this immodesty and profanity in fitting terms. The scene made much excitement among the congregation. Since then Mr. Marchmont's iron church has been destroyed by fire.

FRENCH PROTESTANTISM.—A Paris letter in the *Salut Public* of Lyons says:—"The Pastoral Conferences of Paris last week opened their thirty-fourth annual meeting in the hall of the Société Imperiale d'Horticulture, Rue de Grenell, St. Germain. The portion called orthodox, which just now holds the highest place in the Protestant Church of Paris, had refused all the localities dependent on the Protestant places of worship in the capital. The Prefect of Police, however, being more liberal, granted them the hall in question. The election of M. Martin Peschoud by a large majority, as definitive president of these conferences, may be considered as a significant protest against the arbitrary acts of the Paris Consistory in respect to that clergyman. The election of M. Meganelle-Vincent, an elder of the Nismes Consistory, has been at the same time a well-merited homage to the firm and liberal attitude assumed by that assembly in the recent divergencies produced in the Reformed Church of France. An interesting incident marked the first pastoral conference. The assembly decided that a letter should be written in their name to the ministers of churches in Germany, to testify the ardent desire felt by all French Protestants to see peace maintained between two nations which God had made, not to tear each other to pieces, but to labour in common, each in its own sphere, for the progress of civilisation and spread of the Gospel throughout the world."

THE RITUALIST PROSECUTION.—On Thursday, at the Court of Arches, a conversation took place on the subject of the proceedings against the Rev. A. H. Mackonochie, incumbent of St. Alban's, Holborn, with respect to the extreme Ritualism of the services there. The case came formally before Dr. Lushington yesterday. The Queen's Advocate, on the part of the defendant, took two objections to the admission of the articles—first, that there was not a due specification of law, and second, that there was not a due specification of fact upon the first article. Mr. W. M. James, Q.C., then followed on the same side, complaining that in these articles there was no specification of anything which might be alleged to be an offence. Mr. Stephen, Q.C., for the promoter, argued in defence of the articles, and was followed by Mr. Coleridge on the same side. Dr. Lushington said that he must presume that the articles set forth contained a specific charge in themselves. He knew not with what intentions Mr. Mackonochie carried out these practices of religion; it might be that he did so with the purest motives, but by doing them contrary to the Prayer-book, it was an offence, and ought to be put an end to. He should always wish that the party accused should have the fullest notice of the charges on which he was to be proceeded against. The third article must be amended.

BISHOP COLENSO.—Dr. Biber thus writes to the *Guardian*:—"I am happy to say intelligence has been received that the Bishop of Capetown's appeal from the sentence of the Supreme Court of Natal in the matter of the cathedral has been allowed, and is to be prosecuted before the Judicial Committee of Privy Council. This will raise the whole question of the legal validity of Dr. Colenso's letters patent; and if their legal nullity, already incidentally affirmed by that tribunal, should—as it can scarcely be doubted it will—be formally and directly reaffirmed, the pretended authority of Dr. Colenso to exercise episcopal functions, and to enforce episcopal mandates by civil process, will be for ever set at rest." We learn by the Cape mail that Dr. Colenso had issued a pastoral addressed to the clergy and laity, announcing that now it had been ascertained that there was to be no appeal from Lord Romilly's judgment, the time had come for him to vindicate his authority for maintaining order in his church. He bid the clergy, if they thought him in error, to teach what they themselves believed, but required due canonical obedience. Bishop Gray had expressed a desire to obtain from all the clergy of Natal their decision as to whether they were prepared to receive Mr. Butler as their bishop, and recommended them to poll the communicants, male and female, to ascertain who would receive Mr. Butler, and who would repudiate him.

THE CONGREGATIONALISTS OF TOTNES AND BRIBERY.—At a meeting of the Independent church, Totnes, held specially to consider the course to be adopted with regard to certain of its members who were involved in the corrupt practices prevalent at its elections, the following resolutions were unanimously passed:—1. This church resolves to record its utter aversion to the corrupt practices which have prevailed in this borough in conducting the municipal and Parliamentary elections, which practices were brought to light by the royal commission last year. 2. That the members of this church feel deeply grieved to find that some of their number were party to these corrupt practices, either by receiving or giving bribes, thereby bringing disgrace upon this church and the cause of religion in general. 3. That they feel bound to maintain the purity of their communion, and consequently they most severely censure the conduct of those of their number who were in any way implicated in such proceedings. 4. That these persons having been waited upon by the pastor and deacons, and conversed with on the character and consequences of their sin, expressed their sincere sorrow for having been induced, under the influence of temptation, to do what they know and feel to be opposed to the will of God, the interests of His church, and the well-being of society, and they humbly and heartily determine, in the strength of God, to be free from such sin for the future. This being the case, the church accepts their expression of sorrow, believing that God has done so; and under the circumstances are content with severely censuring their conduct, without suspending or dismissing them from church fellowship, trusting that this painful matter may be sanctified to the increase of their spiritual life and that of the church. 5. That a copy of the foregoing resolutions be sent to

those of the brethren implicated, that they may know the decision of the church in the matter."

THE ITALIAN CHURCH PROPERTY QUESTION.—Last week the Italian Finance Minister, Signor Ferrara, brought in his bill relative to Church property. The *Daily News* thus summarises the scheme:—"The secularisation and sale of the Church lands he regards as a strictly financial transaction, to be settled with exclusive reference to its effect upon the Treasury. He declares himself to be in principle an uncompromising advocate of the complete separation of Church and State; but in the presence of the still existing temporal power of the Papacy, of an ecclesiastical hierarchy alien to the free institutions of the State, he is not prepared to treat with the actual possessors of the Church lands on any other terms than those of an expropriation for public utility, and an indemnification fixed and regulated by the State, to be paid in the shape of pensions and salaries to the administrators of public worship. Assessing the Church lands at a certain value, the State imposes a tax of 25 per cent. upon them, equivalent to a capital sum of 24,000,000*l.* In payment of a portion of this amount, the Minister appropriates the funded property of the Church, which is already in the hands of the Government, and the remainder he proposes to spread over four years' quarterly instalments, to be undertaken by certain capitalists to whom the lands are assigned for the purpose. The unsold property, after the payment of 24,000,000*l.*, will revert to the State, and out of its proceeds the cost of public worship and of its administration will be defrayed. The conditions of the transaction with the national and foreign banking-houses and credit establishments for the liquidation of the Patrimony of the Church are such as to entitle the Minister to congratulate the Chambers on the competition of good will towards Italy which they exhibit. A 3 per cent. commission may be pronounced very moderate in comparison with that which was the basis of the transaction with the Belgian bankers, and Signor Ferrara has very wisely taken advantage of his opportunity to release the State from dependence upon any single and exclusive foreign creditor.

THE BISHOP OF LONDON'S FUND.—In a letter to the clergy of his diocese urging congregational efforts in support of the above-named fund, the Bishop of London says—"We have reason to thank God for the measure of success which has hitherto attended our efforts. Within less than four years a sum of 202,000*l.* has been directly subscribed to the fund, and a further sum of about 90,000*l.* has been promised; while at the same time, independently of the fund, 853,000*l.* has been subscribed by private donors towards the same objects as those which the fund undertakes; and a further sum of 530,000*l.* has been voted by the Ecclesiastical Commissioners towards the endowment of small livings in the diocese. By means of the money directly subscribed to the fund 115 clergy and 64 lay assistants have been added to the staff of the diocese. Grants have been made for 57 permanent churches, and for 71 sites for churches, parsonages, &c., while a sum of 28,668*l.* has been voted for educational purposes. This statement does not include two large donations of 4,500*l.* and 5,000*l.* appropriated to churches and schools in two parishes specified by the donors. Let me beg you, however, to urge upon your people that, notwithstanding the exertions already made, there remains a vast population as yet not reached by our efforts. In order to secure one clergyman to every 2,000 of our population, we shall need quite as many additional clergy as we already secured, with a proportionate number of churches and schools. I should observe that one-half of the large sum already subscribed has been contributed by a very small number of persons. I am very anxious that you should, if you have not done so already, originate at this time some machinery in your parish, whereby the middle and labouring classes, as well as the rich, may be induced to take an interest individually in our efforts. With this object, ninety parochial associations have already been formed this year, and I should greatly rejoice if each church could have its own association, so that those who live or have property in your parish may be now induced to co-operate in the great work we have undertaken."

THE BISHOP OF SALISBURY AND THE RECUSANT CHURCHWARDENS.—The Bishop of Salisbury held his triennial visitation at Bridport on Thursday last, where there was a large attendance of clergy and churchwardens. The charge consists principally of a vindication of these doctrines:—1, that certain men have had entrusted to them by God, as fellow-workers with Him, supernatural powers and prerogatives; 2, that God had been pleased to give to these His ministers the power of so altering the elements of bread and wine as to make them the channels of conveying to the soul for its subsistence the refreshing body and blood of Christ; 3, that as Christ, the ascended Lord, is ever pleading, so the clergymen, His ministers, plead on earth that which He pleads in heaven; and 4, that God, who alone can forgive sins, hath delegated to them, His representatives, the power and authority of expressing to those fitting to receive it the pardon of their sins. He proceeded to say that there was a time to speak and a time to keep silence, and he felt that the time for being outspoken had arrived in his diocese, and he had, without any mental reservation, God knew, acted on that conviction. At this point, the Rev. William C. Temple, the rector of Burton Bradstock, stepped from his seat into the aisle in front of the bishop, and exclaimed with much fervour, "I believe there is a time to speak and a time to be silent; let those that are on the Lord's side follow me," and he turned and walked out of the church, followed by one of the churchwardens. This created a profound sensation, and intense silence prevailed for a minute or two. His lordship manifested some emotion, but, recovering, he said, "I would only remind you that this is a court, and the clergy are bound to attend it, though their consciences are not bound to receive all they hear; of course, a person may be punished for any contempt of court." He then resumed the reading of the charge, but before he had concluded, every churchwarden had left the church, and there were manifest signs of weariness among the clergy. In the afternoon the churchwardens held a meeting, and unanimously adopted an address to the bishop, setting forth their strong objection to some of his opinions, and declaring their belief that unless a check is at once and promptly made both by clergy and laity to those innovations and practices which are alien to the feelings of all sound Churchmen, a considerable portion of those who are now sincerely devoted to the Establishment will be induced to withdraw to Dissenting places of worship, or be insidiously attracted towards the Church of Rome, and thereby destroy the harmony and weaken the confidence which has so long and happily existed among them. The names of thirty-four of the churchwardens of the Deanery of Bridport are appended to this address.

THE ANNUITY-TAX GRIEVANCE.—At the Burgh Small Debt Court, on the 13th inst., Justices, Mr. George Robertson, W.S., and Mr. David Dickson, stationer, on the bench, the collector of rates for the city sued the Rev. Jonathan Watson, minister of Dublin-street Chapel, for the sum of 4s. 7½d., the assessment imposed upon him under the Annuity-tax. When the case was called, Mr. Watson said:—

I am here to answer to you, the justices, for the non-payment of an unrighteous demand made upon me, amounting to 4s. 7½d., for the maintenance of the clergy of the Established Church of the city of Edinburgh. The religion of the Lord Jesus Christ, of which I am a humble minister, teaches us to pay tax, toll, and custom laids by constituted authority on the citizens for civil purposes; all such we have paid and do pay. But, inasmuch as our Lord and King has laid it down as the law of His kingdom, that His subjects are to "render to Cæsar the things that are Cæsar's, and to God the things that are God's"; and as Cæsar has, and can have, no right of interference within the domains of Christ's Church, the support and extension whereof appertains to the free-will offerings of His willing people; and further, as the civil power drives, *ultra vires*, into the province of religion—a region foreign from that for which it was instituted—and claims right to establish a form of church government which has no existence in the New Testament of our Lord and Saviour Jesus Christ—therefore I hold myself bound to give no support to any such system, by whomsoever set up. Your honours tell me that you sit here, not to make the laws, but to see to the execution of laws already made; and I know it. I know you can do no less; but in my judgment no Act of Parliament can override an act of the King of kings in the estimation of His legal subjects. Holding, as I do, that Church and State alliance is, and must be, Antichristian, I dare no more give my voluntary support to any modification of it, than I dare give it to the unmitigated form of the great apostasy of the seven-hilled city which erewhile stretched her iron sceptre over my dear country, confiscating, imprisoning, and burning my countrymen for the very self-same principle the holding of which brings me before you this day. Here, then, I do solemnly protest against the injustice done me, in exacting a compulsory payment by the distraint of my goods, who am a quiet and peaceable Nonconformist and Protestant Dissenter, and punctually paying my lawful debts, and owing no man anything but love. That your honours will decide according to the law I know well, and I bow to that decision, and prepare myself to abide the consequences.

The court, of course, decided against Mr. Watson, as well as against Mr. Western and Mr. David Mitchell, who presented similar pleas, and against a great many other persons who were absent.—*Edinburgh Daily Review.*

Religious Intelligence.

IRREGULAR RELIGIOUS AGENCIES.

X.

LAZARUS AT CHURCH.

A bright, sunshiny Sabbath evening—an evening which brings to us many pleasant recollections of Sabbath life in the country, of cottage prayer-meetings, of family worship beneath the fruit-burdened trees of a leafy orchard, of friendly gatherings for devotional purposes, and numerous other loving and well-remembered modes of rendering honour to Him who so mercifully, so thoughtfully, gave to us one day out of seven for the purposes of refreshing peace and rest. We think of the beautiful rural scenery amid which we had so long resided, of the broad green fields, dotted over with straggling groups of sheep and cattle; of cool, shady lanes, fragrant with the odorous breath of violets; of grand old forests, where the melodious strains of feathered choirs awakened the distant echoes from the "earliest blush of morn" to the silent approach of eve; of rippling streams, lordly parks, peaceful villages, ancient churches, and unpretentious-looking places of worship, wherein people—the descendants of Cromwell's Puritan soldiers—knelt down and worshipped God in their own quiet, simple, and unaffected manner. But, as we awaken from our dream, we find ourselves, not in the delightful country, with all its golden sunshine and pure fresh air, but amid the dark and bewildering chaos of evil-smelling, fever-reeking streets and lanes, which reach far back from the broad, open space of the Whitechapel-road, towards pauperised Spitalfields and squalid Bethnal-green. The contrast is terrible. There are no green fields, no trees, no fresh air here. All is dirt, squalor, and inconceivable foulness. Everywhere there are loathsome courts and alleys, into which the glorious blessings of pure light and fresh air seldom, if ever, penetrate, and over which ceaselessly brood, like the gloomy frowns of an evil spirit, dense volumes of smoke from neighbouring factories, places in which the most noxious and health-destroying trades are carried on, even at the cost of a vast proportion of sickness and mortality amid the surrounding population. Yet the whole locality swarms with life. Almost every doorway is tenanted by groups of men and women, the men generally being in their shirt-sleeves, and the women holding infants in their arms, while the streets teem with children of all ages, shouting, playing, singing, and helping to produce a complete Babel of noisy, discordant sounds. Vendors of oranges and nuts, watercress girls, and sellers of radishes, drive a brisk trade here; nor is the tide of Sunday trading confined to the out-door dealers alone. Here are boot and shoe shops doing a brisk business; there is a hatter's establishment with the shutters down; here is a woman coming out of a haberdashery depot; while, as for the beershops and gin-palaces, they are driving a roaring trade, as they invariably do on Sunday evening. Here are two children quarrelling over a piece of string. Listen to them. From the lips of these two boys, young as they are, issue oaths and blasphemous expressions of the most horrible description. They curse and swear at each other, as though cursing and swearing formed their ordinary language. What can the future of such be? Yonder is a crowd of some hundred or more men and youths. What are they gazing at? A sparring match between two young fellows who have obtained possession of a pair of boxing-gloves! A boxing-match on Sunday evening! In a narrow court a dog-fight is taking place; while, a few yards further on, a policeman is busily making his way towards a house where a half-drunken woman is being kicked and trampled upon by her drunken paramour. Is not this saddening? Is it not enough to make us impatient of the political squabbles and wrangling, the sectarian jealousies and dislikes, which so often impede the healthy action of efforts intended to remedy the religious and social deficiencies the toleration of which has rendered such neighbourhoods as this, through which we are now wandering, so many festering ulcers of our much-vaunted social system?

As we peer down the darksome courts and alleys, and mark their dirty, ragged population, we think, with mournful hearts, of what the "Annual Report of the Ragged Church and Chapel Union" has told us of these places—how in such localities children are born, nurtured, and grow up into men and women; and the pestilential atmosphere which they breathe, and the dull lights in which they dwell, seem to become a part of their nature, and to affect their blood, so that in addition to that natural depravity from which all alike suffer, there is besides this baneful and destructive influence, which does as it were make them "twice dead." No wonder that in such localities, vice, immorality, and irreligion, in their grossest form, flourish and abound: no wonder that here the seeds are sown which in due time bring forth their natural fruit of harlotry, drunkenness, theft, rapine, and violence: no wonder that here should be found numbers of men, women, and children, who are as ignorant of and as indifferent to the God who made them as if they had been born in a heathen land: no wonder that here are to be found those who are filled with feelings of hate against their fellow-men more favourably circumstanced than themselves, no wonder that here are to be found those who have no faith or belief in kindness, truth, or love, for they have never experienced them; their whole life is a struggle, more or less fierce, with want and misery in various forms. As they are born, so they live, and so they die: without God, and without hope in the world.

Here again, while Parliament was idly wasting its time over political frivolities, while Ritualists amused themselves with aping continental Romanism, and Rationalists puzzled their brains with the study of abstruse German metaphysics, the humble Gospel missionaries were quietly at work, seeking, in their own earnest and unpretending manner, to counteract as much as possible the evil and corrupting influences which made the continued existence of these poverty-stricken myriads a perpetual reproach and danger to the nation. But at first the missionaries had a hard time of it. We remember how some of the poor people whom they went amongst, were asked to attend a place of worship, and how they bluntly re-

fused, saying that their clothes were too ragged to admit of their attendance at either church or chapel. They had an idea that religion was a luxury not to be enjoyed by the owners of ragged coats and tattered shawls. They had, in their time, seen the gorgeously-attired functionary who officiated as beadle, at say, St. Dorcas's, Germany Square, frown darkly upon them as they presumed to desecrate the portals of that fashionable edifice with their unwelcome presence; and they had also seen the obsequious air with which the same gold-laced individual had received my Lord Dives, as, attended by Lady Dives and the Hon. Miss Belgravina Dives, his lordship strode forth, with the air of a prince, towards his richly-cushioned pew. Now, was the lesson lost upon them. Dives had his church, but where was Lazarus to worship? Lazarus felt more keenly than ever that he was regarded as a kind of social leper, the poor relation of the British family, so he went back into the old, old course. He drank, swore, stole, and waged bitter war against all that was good, noble, and manly. He would have his revenge, that he would. But the missionaries were not to be deterred by this. Lazarus should have his own church, his own chapel, from the portals of which no pompous beadle should haughtily turn him away, where none should shrink from his rags and tatters, and where he should be told that He who came to save sinners, to restore the lost sheep to the heavenly fold, had Himself been a homeless wanderer, not knowing where to place His head and rest.

The promise was faithfully kept, and some fourteen or fifteen years ago a temporary "ragged church" was opened in Spring-gardens, King Edward-street, Mile-end Old-town. It consisted of a portion of a range of workshops, the entrance being in Spring-gardens, a wretched, miserable-looking court, inhabited by costermongers, Irish labourers, "roughs," and thieves. At first the experiment threatened to prove a failure. The windows were continually broken by mischievous urchins, and the preachers themselves had frequently to incur the risk of personal violence at the hands of the savages whom it was their desire to civilise. The earlier services were scenes of complete disorder. During the hymns hordes of barefooted boys sang popular melodies, with whistling and stamping accompaniments; the preacher's discourse was perpetually interrupted with shouts of laughter and the upsetting of forms; sometimes the gas would be suddenly turned off, and the congregation left in total darkness; in short, every possible method of annoyance was resorted to for the purpose of harassing and wearing out the patience of the missionaries, but in vain. They steadily persevered, repaying persecution with kindness, hatred with love, until at last they conquered and were left in peace. They were no longer disliked. Their presence was no longer feared. Their earnestness, sincerity, and self-devotedness had gained for them the hearts of the semi-brutalised population among which they laboured, and they became regarded as the friends and well-wishers of the poor. After a time, a more suitable building was erected, the first "ragged church" ever built in the metropolis, and here, Sunday after Sunday, may be witnessed numbers of the poorest of the poor listening with grave and earnest attention to the utterances of the grey-headed and thoughtful-featured minister from whose lips issue the tidings of heavenly love and mercy. It forms one of the most touching sights in all London. True, some of those present appear to be too respectably clad to come properly under the denomination of the destitute poor; but then—as remarked by the committee of the church—that these people "are amongst the very poor is obvious, from the fact that the earnings of some of them do not average much more than five shillings a week. The poverty of some of the people is distressing, and it is very touching to see how patiently it is borne when the Gospel has wrought its due effect. There is one poor man in particular, who attends here, who is a pattern of patient endurance. He and his family may almost be said to live on the verge of starvation. With persons in such circumstances there is often much reticence and unwillingness to disclose their real position; but on one occasion recently it was elicited from him that the family had had nothing on that day but some stale boiled greens, or cabbage. But he does not complain, and is always to be found in his place in the church."

The church is a plain structure, capable of holding about 300 persons. It is well lighted by means of several large windows, has a good-sized stove for cold weather, and possesses a vestry and schoolroom. The services are wholly unsectarian, and are conducted in the simplest possible manner. The regular attendance varies from eighty to one hundred, but sometimes there are more. There are several useful institutions, such as mothers' meetings, a Band of Hope, and so forth, in connection with the church; also an efficient system of religious services in lodging-houses, which in this neighbourhood are very numerous. The King Edward-street Ragged Church is not the only one of its kind. Since its formation others have sprung into existence, and at the present time there are said to be fifty-eight stations connected with the Ragged Church and Chapel Union, situated in the following metropolitan postal districts:—In S. and S.W., eighteen; N. and N.E., six; W. and N.W., fourteen; and in the East, twenty: thus embracing every quarter of London. The influence for good of these agencies is very extensive. The religious work prepares the way for the social reformer, and in many of the poverty-stricken homes of the poor people who attend these places of worship may be seen traces of the various attempts made by themselves to improve their position. The work is a most important one, and it is deeply to be regretted that the Committee of the Ragged Church and Chapel Union should, from want of sufficient funds, find themselves compelled "to turn a deaf ear to many appeals made to them for help to improve existing buildings, or to erect new ones." As the Union Committee sensibly observe:—"In dealing with the poor, it is well to bear in mind that their circumstances have a deadening effect on their faculties and spiritual tastes, and it is important that every consistent effort should be made to counteract the effect of the influences to which they are exposed. Some of the churches are scarcely wind and water tight, and of some the ceilings are so low as to make the air close and oppressive, and some are so cold that it is unpleasant to sit in them. It may be doubted whether Christians would be willing to attend such places, much more may it be doubted whether the ungodly and unconverted would do so. While, therefore, the society would scrupulously avoid any unnecessary expenditure for show or ornament, the committee would plead for such aid as might enable them to render the buildings which they support comfortable and pleasant to those who attend them." This appeal—knowing, as we do, the good results of which these Ragged Churches and Chapels are productive—we earnestly endorse, and trust that it will not be made in vain to those who possess the power, if not the will, to assist in a good and deserving cause.

P.

PIMLICO.—The health of the Rev. W. H. Jellie, minister of Buckingham Congregational Chapel, Pimlico, has so drooped since his heavy domestic bereavement, and he is now in a state of such weakness and depression, that at length he feels compelled to yield to the physicians' counsel, and leave the locality. The notice of his intended resignation was read last Sunday by the deacon to a sorrowing church. It is confidently expected that in a few weeks he will be again able to preach, when he will seek another pastorate.

PARK-ROAD BAPTIST CHAPEL, PECKHAM. — On Tuesday evening, May 7th, a large number of the members of the church and congregation met at a *conversazione* in the vestries of the chapel, which were most tastefully decorated for the occasion. After tea and coffee had been served, and an hour spent in social intercourse, the pastor, the Rev. T. J. Cole, called the friends together to listen to a report, of which the following is an abstract. In 1862 this chapel was erected, and with the vestries, schoolrooms, and freehold site, cost the sum of 3,100*l.*; of this amount the church, with the aid of Christian friends, have raised 1,950*l.*, leaving a debt of 1,150*l.* to be provided for. Of this sum, 350*l.* due to the Baptist Building Fund, is being paid off by annual instalments of 50*l.*, and is lent without interest; 200*l.* is due on a promissory note; and 600*l.* on a mortgage of the buildings; these two last amounts bear interest at the rate of five per cent. per annum. The 40*l.* thus payable is found to be a heavy burden; it has therefore been thought desirable to remove it, and a few friends have promised to give 190*l.*, and to lend a further sum of 120*l.* without interest, provided the mortgage can be removed by the 1st July next, the fifth anniversary of the opening of the chapel. The Revs. J. T. Wigner, T. C. Carter, H. Potter, the pastor, and others, having spoken, it was unanimously thought that an effort should at once be made to raise the required amount, and the friends assembled promised to do their utmost to help in accomplishing so desirable an object. It was stated that an appeal would be made to the Christian public to aid in extinguishing the debt, and as all the friends at Park-road are labouring so earnestly and unitedly, it is to be hoped their appeal will meet with a generous response.

WEM.—Mr. William Champness, of Spring-hill College, has received and accepted a very cordial and unanimous invitation from the church assembling in Chapel-street Chapel, Wem, to become their pastor.

THE REV. CHARLES E. GORDON SMITH having received and accepted the cordial and unanimous invitation to become pastor of the Congregational church, Steeple, Essex, has resigned the pastorate of the Independent church, Desborough, Northamptonshire.

FREE CHURCH, SITTINGBOURNE.—The Rev. Henry Griffin Parrish, B.A. of the London University, has accepted the pastorate of this church, vacant by the resignation of the Rev. W. R. Percival, and commenced his duties there on Sunday week. The invitation was quite unanimous.

NEWPORT, ISLE OF WIGHT.—The Rev. Frederick John Austin, of New College, London, has accepted a very cordial invitation to become pastor of the church and congregation assembling at St. James's-street Chapel in this town, and will enter upon his labours on the first Sunday in July.

LIVERPOOL.—The Rev. E. Walker, who for the past twelve months has been associated with the Rev. T. Millson in the pastorate of the Eastbank-street Congregational Church, resigned that position a few weeks ago. On Tuesday evening a gathering of members of the church and congregation, and other friends of Mr. Walker's, took place, and after an address, in which the warmest expressions of respect and appreciation were expressed, had been read, a testimonial was presented to Mr. Walker, consisting of a very fine and massive timepiece (by Elkington and Co.) and a number of choice books, while some handsome ornaments were presented to Mrs. Walker.

ALBION INDEPENDENT SCHOOLS, ASHTON-UNDER-LYNE.—A great and noble effort has just been made, by holding a bazaar in the above schools, to free them from the encumbrance of a heavy debt. Though the result has not been the entire removal of the debt, yet it has been highly satisfactory to all who have assisted in the effort, having raised a sum of upwards of 4,000*l.* The schools, which are the largest denominational schools in the kingdom, cost upwards of 11,000*l.*, towards which amount between 5,000*l.*, and 6,000*l.* had been raised by subscriptions when the schools were built. To reduce the balance, and to commemorate the jubilee of Albion Chapel, the bazaar was opened on the 1st May, and remained open until Monday, May 6th, in the large room of the schools. For the time the room was transformed into a fancy fair, each stall forming an open marquee for the sale of all kinds of useful and ornamental articles. The following ladies were the principal stall-holders, though many others contributed very valuable assistance:—No. 1, Mrs. Mason; No. 2, Miss Ogden and the Misses Taylor; No. 3, Mrs. Hutchinson and Mrs. S. Andrew; No. 4, Mrs. Lord; No. 5, Mrs. Kenworthy; No. 6, Mrs. Harrison, Mrs. Sutcliffe, and Miss Sunderland. Besides these there were the teachers' stall, young men's stall, a floral stall, under the care of J. B. Rayner, Esq.; and the refreshment stall. The pastor, the Rev. J. Hutchinson, presided over the opening ceremony, which included anthems, reading of the Scriptures, prayer; and short addresses by the pastor and Hugh Mason, Esq., treasurer to the building fund. The following are the receipts of each day's sales, the last day including three or four handsome donations to the bazaar fund:—First day, 1,629*l.*; second day, 658*l.*; third day, 532*l.*; fourth day, 505*l.*; fifth day, 689*l.*; total, 4,013*l.*

THE WORKING CLASSES AND PUBLIC WORSHIP.—The third of a series of meetings on the above subject was held at the Newcastle Working Men's Club-house last week. After several more artisans had expressed their views, the Rev. J. C. Street attributed the non-attendance of working men at places of worship to physical causes, stating that many of them were working on the banks of the Tyne like beasts and not like men. He then directed attention to Bessbrook, in the north of Ireland—mentioned in *Meliora*—stating that it contained between 3,000 and 4,000 inhabitants, and was characterised by an absence of public-houses, of policemen, and crime, and pauperism, and by the presence at churches and schools of large numbers of persons well educated, respectable, and orderly. With this place he contrasted Newcastle—as having half of its population living in single-tenemented dwellings—as being one of the worst-drained towns in the kingdom—and as disclosing disgraceful results on every side. The Rev. H. T. Robjohns was also one of the speakers, and he said that so far as regarded his own congregation, three-fourths of the reasons assigned did not apply and as to the remainder, an effort was being made to abolish the grounds for them, so far as it was seen they were not in keeping with truth and justice. Much had been said about creeds; at his church they had no such thing. He was constantly standing up for liberty of thought and speech. He did not personally believe in collections or pew-rents, or in pews at all; but in order to effect any reform in that, as in other respects, they must be backed up by the people. A vote of thanks having been passed to the chairman, that gentleman (Mr. Councillor T. B. Barkas) summed up the case in thischaracteristic fashion:—

Taking the population of Newcastle at 120,000 he estimated that 60,000 were females. Of the remainder, those too old or too young to be working men, there were 30,000; the middle or wealthy classes he estimated at 5,000; leaving 25,000 working men; and of that number he estimated that there were who attend church or chapel 5,000; so that he estimated that of the working classes there were 20,000 who do not attend church or chapel, and gave the following reasons for their non-attendance:—1, those who have too high an ideal of worship to profit by present services, 1 equal to 20; 2, unbelief, the Bible and Bible teachings not accepted, 2 0 equal to 400; 3, because the ordinary teachings of the pulpit are felt to be condemnatory of daily practices, 5 0 equal to 1,000; 4, because they are too idle to make the necessary preparations for going to church, 10 0 equal to 2 000; 5, because pulpit services are not sufficiently attractive, 20 0 equal to 4,000; 6, because they are indifferent to religious exercises of any kind, 63 0 equal to 12,580; thus accounting for the full 20,000. The chief cause of reasons 4 5, and 6, which exclude 18 580, are —1, ignorance; 2, drunkenness and general profligacy; 3, absence of proper religious and moral training, and

presence of evil home influences; 4, want of adaptation of ordinary religious services; 5 low hereditary spiritual faculties, the majority live merely animal lives and never rise to spiritual conceptions. The following reasons for non-attendance he submitted to be frivolous excuses:—1, not made welcome at church; 2 too tired after a hard week's work; 3, cannot get good enough clothes; 4, frequent collections; 5, importance of taking out-door exercise on Sundays; 6, don't like to hear one church above another; 7, poor men not taken to a seat. The remedies he suggested as likely to meet the evil were:—1, direct mission agency in neglected districts 2, some radical change in the drinking habits of the people; 3, more attention to a higher secular, moral, and religious education; 4, efforts of any kind to raise the general taste of the people, who are sunk in drunkenness, debauchery, self-indulgence, gambling, and frivolous amusement; 5, greater adaptation of pulpit instruction to both the literate and illiterate; 6, the heart to be appealed to rather than the head—we are more creatures of emotion than of intellect; 7, auxiliary agencies, to give the masses an interest in the study of nature, science, and general literature; 8, better and more comfortable homes; 9, absolute discountenancing of all amusements that are associated with gambling, and a catholic support of all pleasant and healthful sports that are not organised and supported by blackguards, vagabonds, and sporting journals—(laughter); 10, if people will not go to church the church must go to them; 11, when the people have been induced to go to church, keep them at useful moral and religious work, give them labour, according to their capacities and tastes; 12, diverse agencies. No one system or teacher adapted to all. The Great Teacher Himself was not acceptable to everybody.

Correspondence.

THE *TRUTH*.—PLAGIARISM EXTRAORDINARY.

To the Editor of the Nonconformist.

SIR,—I send you a copy of No. 15 of the *Truth*—scientific advocate, philosophic journal, and universal reformer,—which has been sent me, I presume, from the editor, since it bears the Belfast post-mark. From it you will see that the series of essays on "Complete Suffrage" which appeared in the *Nonconformist* in 1841, are being republished, and ascribed to "John Scott, author of Politics for the People." You will also observe that at the end of the second essay this gentleman announces his plans for the future, giving the subjects which he intends to illuminate, and these are, precisely, the titles of the rest of your essays. In one place, indeed, he has so far forgotten to revise his copy as to allow your promise to continue the essays, "week by week," to stand, although the *Truth* is a monthly journal. But at other times he indulges in most felicitous paraphrase, as you will doubtless perceive.

I have reason to know that copies of the *Truth* have been presented to all the secretaries of the Reform League branches, and it may be as well that the trick should be exposed by the insertion of this note or a few editorial remarks in your next issue.

It is quite unnecessary that I should add a word as to the character of Mr. Scott's proceedings.

I am, Sir, truly yours,
J. S. CURWEN.

7, Upton-place, Forest-gate, E., May 20, 1867.

A WORD FOR THE CROSSING SWEEPERS.

To the Editor of the Nonconformist.

SIR,—We have missionaries especially engaged in carrying the Gospel to cabmen, postmen, policemen, sailors, gipsies, &c., &c., but no one, in his mission of mercy, seems to have remembered the crossing-sweepers of the metropolis. They are a numerous class, in which both sexes are represented—from childhood to old age—and who take up this occupation to save them from pauperism.

They are generally found at their post in all weathers and on all the days of the week. Although they prepare a clean way for others to enter the house of God, they rarely venture there themselves. I am very anxious to invite 200 of them to a free tea at our Tabernacle, Golden-lane; and afterwards some Christian friends will address earnest loving words to them concerning their eternal welfare. A few pounds are required to defray the expenses of the "tea."

I shall gladly acknowledge any contributions sent for this object to my address, as under.

I am, Sir, yours truly,
W. J. ORSMAN.

153, Downham-road, N.

CHURCH COMPREHENSION AND DISTINCTIVE CREEDS.

To the Editor of the Nonconformist.

SIR,—It is a most subtile argument which is adduced by the Broad Churchman in support of the growing comprehensiveness of the National Church Establishment, when he meets the Nonconformist with the question: Ought not all the varieties of Christian thought and religious feeling which are found in the nation to be represented in the Church of the nation? And the younger Nonconformists of London will, I doubt not, feel that they have reason to be grateful to those leaders of thought in our midst who, during the past few weeks have endeavoured to strengthen in them a brave reliance upon the principles of Nonconformity, not only when called to stand before rude attacks, but also when called to hear this subtile and by no means ungenerous argument.

There is, however, an argument still more subtile, because more spiritual, which may yet remain to the Broad-Churchman. The young and thoughtful Nonconformist might be distressed as he is met by the Broad-Churchman thus: You yourself acknowledge that the Catholic Church of Christ is very wide; it comprehends many whose opinions may be very defective, even erroneous; you do not, in thought, condemn to perdition, or exclude from salvation, those who may be far from having attained to all possible truth; is it not natural, is it not well that any organised church should at least strive to be as wide, as comprehensive as the Church of Christ? Whom Christ in His love refuses not to comprehend, is it well that His Church should exclude? Is not our National Church most right in seeking to develope the comprehensiveness which your leaders condemn?

How is the young Nonconformist to meet this argument?

It may be well for him, first, in order to avoid any failure in grasping the argument, to reduce it to its syllogistic form, when he will find that it presents itself to him thus:—

"It is right that any church-organisation should reflect the life of the Church Catholic."

"The National Ecclesiastical Establishment does so reflect that life."

"Therefore this National Church is, so far, a right organisation."

Now, I would have the young Nonconformist learn that he is to be very careful not to deny the major premiss of this argument—that he is rather to meet the Broad Churchman, and to assert that his own idea of comprehension is far wider than is his. I would have him feel that it is through the denial of the second premiss that the conclusion of the Broad Churchman is to be turned aside. Although the comprehension of the Church of England is exceedingly defective, I think we are doing well-nigh irreparable injury to the young and future life of our Nonconformist Churches if we are not most careful to guard against any appearance that it is to comprehensiveness itself that we are opposed.

The answer against the subtile argument I have assumed seems to me then to be two-fold. It consists, first, in denying that the National Church is truly comprehensive, and, secondly, in asserting that, so far as it is comprehensive, it is comprehensive after a wrong fashion.

Allow me a word or two on each point of this reply.

1. First, I deny that the National Church is truly comprehensive.

Ecclesiastics and theologians not seldom speak of *the invisible church*. It is a phrase which I ever carefully eschew. It seems to me ambiguous, misleading, and, if not positively incorrect, yet on the whole better avoided than used. But let me for once, without cavil, grant to any who wish it the use of the phrase. This much at all events every one will acknowledge—that the church cannot be more invisible than is Almighty God Himself. Now, just as the Apostle Paul reminds us that "*the invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and Godhead*," so may we thankfully acknowledge that the life of the Catholic Church, if invisible, may yet be expressed in the life of all organised churches which are visible. So far as organised churches fail to reflect Christ's Catholic Church, just so far they are defective. Whom Christ does not refuse to comprehend in His "invisible" Church, it can scarcely be wise in His servants to refuse to comprehend in their churches which are visible. Organised churches do not well when they are more rigid and exclusive than is the holy and redeeming Christ when He gathers souls into the Church which is Catholic.

I am quite aware of the questions which may be pressed upon me when I make this assertion. It may, for instance, be said: Are we then to admit the Rationalist to church fellowship? My answer is: if the Rationalist be a Christian, just so must it be. I am called upon to oppose whatever may seem to me to be his error with all mental and spiritual might. But to unchurch him is not mine, if I know that Christ the Lord receives him, that notwithstanding all his errors the man reverences, loves, trusts in Christ.

It may again be said: Are we to admit to church-fellowship such men as Dr. Pusey and his weaker followers, the Ritualists? Here too I answer, The only preparatory question we have to ask is: Are these men accepted by the Lord of the Church? If such an event were to happen that Dr. Pusey should present himself at the table of the Lord spread in any of our Nonconformist Congregational churches, and ask for communion at that table with his fellow Christians about to celebrate the one sacramental feast of the Catholic Church, few, I trust and believe, would be the churches who would refuse to give that Christian fellowship. I have no strong expectancy of such an event ever occurring. I greatly fear it never will. But be it most carefully remarked, it is not we who forbid its occurrence. It is Dr. Pusey who is ecclesiastical and narrow. It is not we who exclude the Christian Ritualist; it is he who excludes us.

In fine, that church organisation has in it something faulty, either by excess or by defect, that necessarily excludes any whom the Lord of the Church has not first excluded from His Church Catholic. Secondly, I assert that the National Church, so far as it is comprehensive, is comprehensive after a wrong fashion.

Although I would have the young Nonconformist to learn the value of true comprehensiveness, and to shrink from unchurching any whom the Lord of the Church casts not out, yet would I have him feel the vital importance of opposing all error, not only out of the Church, but in the Church. I may acknowledge a man to be a Christian, refusing thus to unchurch him, and yet at the same time believe that he holds great error. And feeling this, if a true man, I shall shrink from any participation in his error; I shall positively refuse to do anything toward its propagation.

The theory of comprehension in a National Ecclesiastical Establishment, however, avoids all such careful distinction as I am now making. It necessitates, first of all, that men shall contribute to the propagation of the error held by their Christian brethren (to say nothing of error held by those who are not Christian brethren). And, what is of still graver import, it invites and cultivates not only diversity but discrepancy, and irreconcileable discrepancy, of religious thought and opinion. As the theory is expounded by its latest advocates, the wider the diversity of thought in the National Ecclesiastical Establishment the better; that is, the greater confusion between mind and mind in seeking the truth, the better; and that is, the more error the better.

It is quite a corresponding mistake, I believe, when Free Churchmen, in their speech, as not seldom they do, glory in the diversities of Church organisation. Confusion, discrepancies, whilst tolerated, ought never to be gloried in.

The free spiritual comprehension, for which I would have the young Nonconformist strive in life and in argument, calls him whilst seeking for perfect charity amid diversities of opinion, yet to recognise the aiming after truth, the toning down of these diversities as one great object of church life. The comprehension theory of the National Ecclesiastical Establishment makes the conservation of confusion the great object. The one at least strives for truth, the other actually strives for error.

Two conclusions follow:—

First, if any organised church would reflect the life of the Church Catholic, it must cherish tenderly the great principle of Independency, and must bravely, in the face of all perplexity, refuse to acknowledge any binding, definite, and therefore exclusive creed.

Secondly, a National Ecclesiastical Establishment, whether with distinctive creeds or without, is an error. With a distinctive creed it becomes exclusive, and therefore uncatholic. Without a distinctive creed, just because it is an Establishment, and for reasons which have been pointed out, it aids not the discovery and establishment of the kingdom of *truth;* and thus the freedom gained in one way, in another becomes lost, and itself "gendereth to bondage." For it is the truth, our Master says, which makes free. And we become ever freer as we attain to it.

One last word that I may, if possible, avoid being misunderstood.

God forbid that I should throw disparagement upon the soul's faith, belief. But I humbly submit that there is a distinction between faith and creeds. Let the soul intensely value its own individual creed, if creed be the right word to use But let that soul likewise learn that if it makes its faith binding upon any other soul, it offends, by the exclusiveness which must necessarily follow, not only against the first principles of Independency, but, I for one believe, also against the first principles of the Catholic Church of Christ.

I am, Sir, yours respectfully,
T. GASQUOINE.

May 20, 1867.

THE IRISH CHURCH ESTABLISHMENT.

To the Editor of the Nonconformist.

DEAR SIR,—A considerable stress is laid by the supporters of the Irish Established Church upon the advantages of having one or two educated gentlemen in every parish, and the consequent calamity that would accrue by their removal—which would undoubtedly be the case in most instances, for the people do not so highly appreciate the advantages they receive from the location of these clerics amongst them as would induce them to contribute a shilling to the retention of the "educated gentlemen" after the withdrawal of the revenues which now support them—I would wish to say a word or two on the subject. My knowledge of those reverend essentials to parish decency, order, and *piety* is somewhat extensive, and therefore I "speak of what I know—and testify of what I have seen." Forgive the seeming parody—it is not naughtiness, but a spontaneity without intent as to the quotation.

In this parish there are two of them—a rector and a curate. The rector has no fitness for his office but is manifestly and unmistakeably unfit. As a pastor he is a hyper-officious intermeddler in matters which lie outside the province of his functions, and has a very keen scent for nasty things of the small type, such as gossip, scandal, and the like. In the pulpit he is as little as insignificance itself, being unable to preach a sermon of any sort, either "good, bad, or indifferent." He would make an excellent dry-nurse, or superintendent of culinary duties. His curate is on a par with him. The removal of both these "educated gentlemen" would be a benefit to the parish in every respect, for they bring the ministry into disrepute by their intellectual effeteness. And these are but a type of the majority of their brethren. The rector's predecessor paid no attention to anything but dogs and horses; and the predecessor the curate was distinguished for nothing but an extraordinary fondness for his housekeeper, a smart, buxom lass. On his removal to another curacy she accompanied him, and when promoted to an incumbency he did not part with her. In Belfast there are a few able men, and in Dublin also, but in the country parishes, the very places where their presence is deemed so essential to the welfare of the people, their removal would be considered an unspeakable relief. No doubt the majority of them would have to be supported in the workhouse, but it would be decenter to support them there than to be compelled to support them in an office which neither God nor nature designed them to fill; and it would not be thought so great a hardship.

They are also opposed to the real education of the people. They favour the learning of the Church Catechism, or the cultivation of an acquaintance with a few tracts issued by some of their own societies; but beyond this, they are as much opposed to the education of the people as the Romish priests. They do not encourage the spread of literature or the circulation of periodicals that would elevate the tone and expand the views of their flocks. A curate, who is still living, once lodged in the house of a Dissenter, and the lady of the house had the temerity to place a number of the *Christian Witness* upon his table. He took it up, and read an article in it, headed, "Our Excellent Liturgy." The effect it produced upon him was startling. He ran with it to the lady, and handed it to her, saying, in tones of high-pitched anger or of grief, "The devil was at this man's elbow all the time he was writing that!" Could Rome have done more in a country where she is deprived of the power to incarcerate or burn? That "educated gentleman" fasts on Good Friday, carries his prayer-book with him on all occasions, turns his back to the people when repeating the Creed, and when meeting

Dissenters "passes by on the other side." What a calamity to remove such a man from the parish where he is located!

Let any one pass through the rural parishes of this country and select a hundred clergymen, and if five out of that number can deliver an extempore address upon any subject in a respectable manner, I would be as much surprised as if I were to see the Pope kneeling at "the penitent form" of a Methodist revival-meeting, and should begin to think that there is something after all in the argument of the pro-Establishment senators. But, knowing the men, I have no fear of the result.

At table, in the parlour, in the ballroom, and at picnic parties, they are polite, graceful in manner, civil in behaviour, and agreeable in conversation. In these things most of them are gentlemen, but not more so than the majority of the Presbyterian and the Methodist clergymen, although the latter may not have access to so genteel society. In other matters, however, such as knowledge of the current events of the day, intelligent observation, large and liberal views, vigorous mental grasp, wide mental girth, familiarity with books and general literature, and many other things which an educated gentleman must know in order to be an educated gentleman, the majority of the curates and rectors of the Irish Established Church cannot present indisputable claims to the character or station, the prestige and influence of "educated gentlemen."

They are good at whist, appear at no disadvantage at dancing parties, know something of novels, can sing songs in select gatherings, but *they cannot preach*.

Down with the Irish Establishment—and if its abolition does not eradicate disloyalty from Irish Papaldom, it will deprive the disaffected of all pretext for their treason! Down with the Irish Establishment—and a huge grievance is removed, and a prodigious anomaly put away! Down with the Irish Establishment—and a bevy of clerical drones and incompetents who now batten on its revenues will have to seek other employment and don the tone and garb of itinerant mendicants, to the unspeakable advantage of "pure and undefiled religion," which they now travesty by their imbecility and retard by their arrogance.

The people in general would hail this abolition of the Irish Church with great rejoicing. Its clergy know that its overthrow, as a national institution, is at hand, and they are frenzied with apprehensions. It is a desperate case, and hence the arguments resorted to by its friends to buttress the rotten fabric—arguments so hollow and flimsy that when investigation attempts to grasp them they evaporate like a bubble on the stream.

Go on, Sir, in your noble career until religion is free from the bondage of the State, and the clogs of secular dictation.

Yours truly,
AN IRISH PROTESTANT.

May 18, 1867.

Parliamentary Proceedings.

HOUSE OF LORDS.

On Thursday the House sat for about an hour. After some opposition the bill for rearranging the judges in the Admiralty, Divorce, and Probate Courts, passed through committee. The other business was unimportant.

On Friday, Lord LIFFORD presented a petition from Glasnevin, a suburb of Dublin, praying for the remission of the capital sentences on the Fenian prisoners. The petition was signed exclusively by members of the Defence Association, who had all been ready to support the authorities during the late disturbances. He entirely concurred in the prayer of the petition. He pointed out that there was a broad distinction between the conduct of the Fenians and the rebels in 1798. Many of the Fenians were misguided and deluded youths, and their proceedings towards individuals had not been marked by rapine and outrage.

The House adjourned at half-past five o'clock.

On Monday, in committee upon the Increase of the Episcopate Bill, a conversation took place upon the clause for the appointment of suffragan bishops, to which the Primate had proposed an amendment, but eventually, by general consent, the clause was postponed, it being admitted on all hands that it was one requiring very careful consideration.

In committee upon the Fortifications (Provision for Expenses) Bill, Lord GREY denounced the inconsistency, as it appeared to him, of building fortifications with borrowed money, and at the same time of endeavouring to reduce the National Debt by the creation of terminable annuities. The bill, however, passed through committee.

The sitting was closed shortly after six o'clock.

HOUSE OF COMMONS.

SUNDAY TRADING.

On Wednesday, Mr. T. HUGHES moved the second reading of his Sunday Trading Bill, which, as he asserted, is based on the recommendations of two select committees, and is desired by nine-tenths of the persons interested. While prohibiting Sunday trading generally, it permits the sale of perishable articles, such as meat, fish, vegetables, &c., up to nine o'clock, and of cooked articles of food up to ten and after one o'clock on Sundays, without interfering at all with the liquor traffic. The enforcement of it is entrusted, not to the police, but to the local authorities. In support of the provisions of the bill, he showed how inoperative and impossible of enforcement the Act of Charles II. is, mentioned that there are nearly 100,000 persons engaged in Sunday trading in London, of whom the great majority are anxious to be relieved from it, and disclaimed all idea of enforcing a religious observance of the Sabbath.

The rejection of the bill was moved by Mr. FRESHFIELD, who argued that by its numerous exceptions it legalised and facilitated Sunday trading. All that was wanted was to make the present law more easily enforcible. Mr. F. POWELL and Sir B. BRIDGES, though supporting the second reading, thought that the exceptions were too wide. Lord C. HAMILTON pointed out the great protection it would give to those who were unwillingly forced into Sunday trading. Mr. M'LAREN insisted that an increase in the penalties of the present law would be sufficient for the purpose, and that no case of necessity had been made out for the greater number of the exceptions. Mr. R. GURNEY denied that the bill would in any way legalise Sunday trading; the law would remain exactly as it now stood with regard to the excepted articles, but greater facilities would be given in recovering penalties for the sale of the non-excepted articles.

Mr. WALPOLE concurred in this view of the effect of the bill, and, though having but little confidence in legislation, assented to the second reading, but pointed out that in committee many material alterations would be necessary. Mr. Candlish, Mr. Headlam, and Mr. Graham joined in pointing out that the bill would rather increase Sunday trading in the large provincial towns, and recommended its restriction to the metropolis. Mr. HENLEY supported the bill, not as a protection to those who were tempted by gain to break God's law, but as a concession to the necessities of the poor. Approving the objects of the bill, he regretted that it had been drawn in such a manner as to give rise to a belief that it legalised Sunday trading.

Mr. HUGHES intimated his readiness to accept amendments in committee, and the bill was read a second time without a division.

After some other business, the House adjourned at ten minutes to six o'clock.

THE REFORM BILL.

On Thursday, in reply to a question put to him by Mr. Heneage, Mr. DISRAELI said that Lord Eversley would be the head of the Boundary Commission consequent on the Reform Bill, and the other four Commissioners would be nominated in conjunction with him. Further questioned as to whether it was the intention of the Government to add to the present number of the members of the House, Mr. Disraeli replied that to carry out the proposition of the Government would necessitate an increase in the number of members, but the "enlightened wisdom of the House" must settle the question.

THE NATIONAL DEBT.

The chief business of the evening was the National Debt Bill, on the second reading of which Mr. SHERIDAN moved by way of amendment—

That a further reduction of the duty on fire insurances, to which this House is already pledged, would be a better mode of disposing of a portion of the surplus of Ways and Means for the present year than the creation of terminable annuities proposed by the present bill.

He repeated his familiar arguments against the fire insurance duties.

Mr. HUBBARD seconded the amendment, insisting that the Government scheme was a sinking fund in disguise. Mr. HANKEY supported the bill as a very good bargain for the public, inasmuch as by paying 1,720,000*l.* for seventeen or eighteen years we should get rid of a permanent charge of 720,000*l.* per annum. Mr. LAING preferred the policy of reducing taxation and leaving the money to fructify in the pockets of the people to paying off debt. Mr. GLADSTONE made an animated reply to Mr. Laing, commenting particularly on the epithets "new-fangled" and sensational," to which he objected very strongly, and defended the bill as a modest attempt to carry out what for many years had been our fixed policy. In an elaborate argument he defended this mode of wiping off the 24,000,000*l.* book debt, maintaining that it would not involve any loss to the State, and insisted on the importance to the national credit of not passing over a favourable opportunity for reducing the debt. The bill was opposed by Mr. Cave, Mr. Ayrton, Mr Gorst, and Mr. Read, and supported by Mr. Scourfield, Mr. Alderman Salomons, and Sir F. Crossley. After a defence of the scheme by the CHANCELLOR of the EXCHEQUER, the second reading of the bill was carried by 162 to 38.

THE ARMY.

On going into supply on the Supplementary Army Estimates, Mr. WHITBREAD called attention to the system of recruiting in the army, dwelling especially on the deceits practised on the soldier, and insisting that the 2d. per day would not dispose of the stoppages grievance, and that 1d. per day would not retain the time-expired men, and moved two resolutions declaring that at the time of enlisting the whole system of stoppages shall be explained to the recruit, and the second in favour of training schools for the army. Sir J. PAKINGTON approved the object of both resolutions, and promised to consider the best means of carrying them out, but deprecated raising a discussion on the whole subject of recruiting at present. The resolutions were supported by the Marquis of Hartington, General Peel, and Captain Vivian, and after a somewhat desultory conversation, the first resolution was agreed to and the second was withdrawn.

In committee, a vote of 416,750*l.* was agreed to for increasing the pay of non-commissioned officers and soldiers.

Considerable progress was made in committee with the Irish Court of Chancery Bill. The Vaccination Bill was read a second time, and the Bunhill-fields Burial-ground Bill was considered as amended.

After a discussion relative to some high words that had passed in the lobby between Mr. Layard and Mr. Harvey Lewis, Mr. M'Evoy obtained the consent of the Chancellor of the Exchequer to a select committee to inquire into and report upon the operation of the Ecclesiastical Titles Bill.

The House adjourned at half-past two o'clock.

On Friday, in reply to Mr. Moncreiff, Sir G. MONTGOMERY said he hoped in the course of the following week to bring in a measure relative to the Annuity-tax in the burgh of Canongate, Edinburgh.

THE REFORM BILL—ABOLITION OF COMPOUNDING.

The House resumed the consideration of the Reform Bill in committee, commencing with Mr. Watkin's amendment to clause three—that no tenement shall be held to be a dwelling-house for the purposes of this act which contains less than two rooms, and Mr. Pease's addition to it, that the said two rooms shall not contain less than 1,600 cubic feet of air. After considerable discussion, both amendments were withdrawn on Sir G. GREY's suggestion, the ATTORNEY-GENERAL undertaking to incorporate a definition of a dwelling-house in the interpretation clause.

An amendment moved by Sir F. GOLDSMID, providing that no man shall be entitled, under clause three, to be registered by reason of his being a joint occupier of any dwelling-house, was carried on a division by 259 to 25.

Mr. HODGKINSON next moved an amendment practically abolishing the "compound householder," by providing that after the passing of the act no other person than the occupier shall be rated to parochial rates in Parliamentary boroughs. He traced the history of these compounding acts, maintaining that they never were intended to interfere with the Parliamentary franchise, that their operation was anything but beneficial, and that their abolition would put all classes of voters all over the country on an equality, would simplify the processes of registration, would exclude the *residuum*, and make the bill permanent.

Mr. GLADSTONE prefaced the expression of his views on the amendment by repeating his uncompromising hostility to the principle of the Government as it stood in the bill, abjuring at the same time any intention of reviving opposition on points already decisively settled, or of proposing any restrictions on those parts of the bill which tended to household suffrage; but added that, looking to the state of feeling out of doors and the probable commencement of a formidable agitation if the bill were sent out in its present form, he was willing, for the sake of peace, to consider whether its injustice would be mitigated by the incorporation in it of this proviso. The bill offered the option between composition and the franchise, and though he should have been glad to secure the social and economical advantages of compounding along with the political advantages of the franchise, the opinion of the House had been pronounced so unmistakably against him, that he conceived it now to be his duty to secure the primary advantage of a large and equal extension of the suffrage, even at the expense of the secondary convenience of the compounding system. Believing that the country was willing to submit to the same inconveniences, he assented to Mr. Hodgkinson's amendment, though regretting the necessity of paying such a price, and he saw no reason why the Government should not accept it, since it was in entire conformity with the principle of the bill; but he warned them that the concession, if made, must be simultaneous, and not deferred for future legislation. Mr. Gladstone concluded by intimating that, much as he might deprecate the removal of this question from the Parliamentary arena to out-door agitation, if this last opportunity of remedying the inequalities of the bill were denied him, he should feel that he had done all that a desire for peace required.

Mr. BASS supported the amendment.

The CHANCELLOR of the EXCHEQUER acknowledged that the amendment, so far from being opposed to, went to strengthen and complete the principle on which the Government had deliberately based their bill; the soundness of which was now proved not only by the large majorities by which it had been accepted, but by the suggestion of this amendment from the other side, and by Mr. Gladstone's speech in support of it. In all his action in regard to the bill Mr. Gladstone, he pointed out, had gone on the fallacy that the Government had fixed on this principle of rating with the design of taking advantage of the Rating Acts to restrict enfranchisement; whereas, in fact, this proposal of Mr. Hodgkinson had been in the original scheme of the Government, and had only been given up because they hesitated to encumber their venture with a burden which might have exposed them to additional danger, and might have brought upon them all the advocates of what Mr. Gladstone—though he now abandoned it—a few weeks ago called a result of the advances of modern civilisation. Consequently, now that it was proposed by the House of Commons, it did not need Mr. Gladstone's solemn tones of admonition to induce the Government, without claiming credit for any sacrifice, to accept the principle of a proviso which was substantially their own, and which carried out their own policy. But the object would not be attained by a simple clause. The difficulties and complications of the subject were so great that separate legislation would be necessary, and the Government would undertake the task; but in the meantime he proposed the committee should go on with the clause

relating to the compounders as originally arranged. Referring to Mr. Gladstone's dark warnings as to out-of-door agitation, Mr. Disraeli expressed a strong opinion that his representation of the state of feeling out of doors was much exaggerated, and assured the House that the Government were not influenced by such threats.

A long conversation followed, turning chiefly on the course to be pursued and the exact character of the engagement of the Government. Mr. Forster, Mr. Mill, and Sir R. P. Collier dwelt on the futility of proceeding with the compounders' clauses if they were to be abolished, and pressed the Government to go on with the other parts of the bill until the House could see their plan.

The ATTORNEY-GENERAL and Mr. BRETT urged the difficulties of the subject and the obstacles in the way of bringing in a bill, and Mr. SANDFORD warmly declared that the bill was now turned into household suffrage pure and simple.

The Chancellor of the Exchequer had virtually done away with the principle upon which he stated that his bill was founded. ("No, no," from the Opposition.) Where, then, was "the elastic line" of which the right hon. gentleman had said so much? (Cries of "Rating" and laughter from the Opposition.) Now, he wished to put a question to the right hon. gentleman, and it was this.—Whether the announcement which he had made to-night had been made with the knowledge and sanction of the Cabinet? (Laughter.)

Mr. HENLEY replied to him, and insisted that there was no change in the principle of the bill, which had always offered the franchise to every householder who paid his rates. He recommended the Government to accept the resolution as the easiest and readiest mode of effecting the object, for in passing a bill they would be met with the sordid opposition of those interested in maintaining this system of robbing the poor.

Mr. CHAMBERS warmly supported the bill, and announced that he should support the Government in every division to keep the bill alive; and Mr. OSBORNE, in a humorous speech, commented on the development of Mr. Disraeli's Radicalism.

Let us rely on the Chancellor of the Exchequer. I say this without any insendo respecting his sincerity. I always thought that the Chancellor of the Exchequer was the greatest Radical in the House. (Great laughter and cheers.) He has achieved what no other man in the country could have done. As I have said before, he has lugged up that great omnibus-full of stupid, heavy country gentlemen. (Much laughter and "Oh, oh!") I only say "stupid" in the Parliamentary sense. (Continued laughter.) It is a perfectly Parliamentary word. He has converted these Conservatives into Radical Reformers. When I hear the Chancellor of the Exchequer—who, let them say what they will, is the Ministry by himself, for it could not exist a day without him, and all the rest who sit near him are most respectable pawns on the board, their opinion not being worth a pin—(laughter)—when I hear the Chancellor of the Exchequer say a thing, I know it shall and will be so; and if hon. gentlemen behind him are discontented—if they are not "obsolete" Conservatives—(a laugh)—why let them come over here and we will walk over to the other side of the House and sit behind the right hon. gentleman. (Cheers and laughter.) A fair exchange is no robbery. I have no doubt that those hon. members who have come down from their dinner were taken by surprise. I was myself; but to me it was a joyful surprise; there is more joy over one repentant Chancellor of the Exchequer than over ninety-and-nine old-established Reformers. (Laughter.) I say let the right hon. gentlemen go on and prosper. He is in the right groove—in the right way for settling the Reform question—if, that is to say, he does not listen to his legal advisers. (A laugh.) Let him be on his guard against them. I expect that he will not only settle the Reform question, but that one day we shall all be sitting behind him, and that he will settle the question of the Irish Church. (Cheers and laughter.)

The CHANCELLOR of the EXCHEQUER repeated that the Government accepted the proviso in principle, pleading the difficulty of deciding at once without consideration how it would best be carried out—whether by a separate bill or by clauses in this bill. He suggested, therefore, that Mr. Hodgkinson should withdraw his amendment, that Clause 8 should be disposed of, and on Monday he would state what course the Government would take.

This course was objected to by Mr. GLADSTONE, and Lord CRANBORNE, who moved that the Chairman report progress, on the ground that Mr. Disraeli's concession—which, whether polite or not, was an abnegation of all the principles of the Conservative party—had totally transformed the character of the bill.

Ultimately the Chairman left the chair without further progress being made, or any decision given on the amendment.

The House went into committee on the West India Bishops and Clergy Bill, but Mr. RUSSELL GURNEY objected to the bill, and after some discussion, it was agreed to report progress.

The other business was disposed of, and the House adjourned at twenty minutes to one o'clock.

On Monday, Mr. HARDY (answering a question from Mr. Taylor) postponed the Royal Parks Bill until after Whitsuntide, intimating that, though the Government held some legislation to be necessary, they did not wish to mix it up with the discussion of the Reform question.

In reply to various questions, Lord NAAS said he thought it desirable that the introduction of the Irish Reform Bill should be postponed till after Easter.

ABOLITION OF THE COMPOUND HOUSEHOLDER.

The House then went into committee on the Reform Bill, resuming with Mr. Hodgkinson's amendment on Clause 8, on which

The CHANCELLOR of the EXCHEQUER announced, amid considerable cheering, that the Government, having carefully considered the matter, were of opinion that the object of the amendment—the abolition of the compounders—could be accomplished by clauses in this bill, and if it could be done he promised it should be. Difficulties had arisen because the necessary information was not immediately at hand, but inquiries were being made, and on Thursday he hoped to explain the exact plan of the Government, and also to state the course they would recommend for the purpose of sending the bill up to the Lords as early as possible. Under these circumstances it was unnecessary to go on with the compounders' clauses, and he suggested that they should proceed at once with Clause 4 (the county franchise).

Mr. HODGKINSON on this intimation withdrew his amendment, and Mr. P. SCROPE postponed his (excusing all rates under 4*l.*).

The CHAIRMAN then put the question that Clause 3 (which has been under discussion since April 11) be added to the bill, on which

Mr. LOWE rose and asked leave to say a few words on the character and effect of this, perhaps the most important clause ever submitted to the House of Commons, especially as it had never been explained to the House, and it was only now that the real principle of the bill was apparent—that all householders should have the franchise except those who were excused payment of rates on the ground of poverty. After describing in a humourous and sarcastic passage the manner in which Mr. Disraeli had played with his party, treating them like a shy horse, and leading them up to household suffrage by the allurements of the "dual vote," "two years' residence," and "compounding," which he had dropped one after the other—adding, amid much laughter, "I hope they like it"—he discussed the probable reasons which had actuated both sides in entering into this ruinous competition, and in permitting themselves, without adequate discussion to be brought to this point. On the Liberal side there had been a weariness of the question and a longing for a settlement, a dread of a dissolution, and a dread of the new classes of voters; and on the Conservative side there was an impatience of the programme the Liberals had laid down—that they alone should be perpetually bringing in Reform Bills and enjoying office as a consequence—which in a party view was not unintelligible. Next he went on to discuss what the effect of the bill would be, remarking on the complete contempt which had been shown for statistics this year, predicting that it would at least double the present borough constituency and asserting that its only aim was to admit as many as possible, so that they were of the poorest and the most ignorant classes, and that it would transfer the entire power to the present non-electors and to the class of unskilled labourers. At present these classes had no politics at all, and when they took up with politics they would be of a Socialist character, and they would support the men who promised them a redistribution of the good things of this life. The first result of their reign would be the substitution of direct taxes on the rich for the indirect taxes on spirits, tea, sugar, tobacco, and other luxuries of the poor, and among other consequences of the bill which Mr. Lowe shadowed forth were a graduated income-tax, a repudiation of the National Debt, an inconvertible currency, a social contest between the upper and middle and the lower classes, in which the victory would follow political strength, an attack on the House of Lords, and a law restricting the hours of labour to eight a day. Possibly it might be expected that these consequences would be averted by lavish corruption, but he warned those who contemplated the purchase of a democratic constituency that they would have to swallow the shibboleth—the whole row of democratic pledges to boot. Of the effects on the composition of the House Mr. Lowe drew a gloomy picture, repeating his argument of last year, that the House is not a mere Legislative Assembly, but, in the last resort, the Executive of the country.

Mr. HENLEY replied that most of Mr. Lowe's arguments applied to the present constituency just as much as to that to be created, and therefore to all representative institutions, and asserted that the scheme of the Government was the most Conservative proposal that could be made, as well as the safest and most honest. It was not a question which the Government had any option in taking up, since, for the last fourteen years, it had been recommended in successive Queen's speeches, without provoking any opposition from either party or from any leading politician; and the Government had to consider whether they would attempt to settle it, or would allow "the pot to boil over," with what consequences it was impossible to predict. Having once determined to settle it, there was no ground on which they could hope to find firm footing but that which they had chosen, and though its working might be expected with some anxiety, there was every prospect of its being as permanent a settlement as could be obtained.

Sir R. KNIGHTLEY made some strong observations on the new aspect of affairs, and argued that, so far from Mr. Disraeli having been playing with his party, he had been groping for a policy all along. Mr. HUBBARD, speaking from the same quarter of the House, insisted that the proposal was a degradation of the suffrage, and expressed a hope that it would be qualified by Mr. Scrope's amendment. Mr. NEWDEGATE and Mr. COCHRANE defended the support given by the Conservative party to this scheme; and Mr. Cochrane laid the primary responsibility for it on the Liberal party, who had so long played with the question and encouraged public meetings out of doors. The Conservative party had obeyed a necessity stronger than themselves, and he anticipated that the effects of the bill would be advantageous to the country. Mr. B. HOPE protested against the degradation of the franchise, and found fault with the representatives of the landed interest, who had not been sufficiently forward to defend the boroughs. After some observations from Mr. SCOURFIELD, who, though dissatisfied with the clause as amended, had too much confidence in the good sense of the people to share in Mr. Lowe's gloomy views; from Mr. SCHREIBER, who strongly condemned the lodger franchise; and from Mr. P. SCROPE, who argued, in favour of his amendment, that it would cure all the evils Mr. Lowe had apprehended, and would keep out the "residum," Clause 3 was declared to be agreed to, amid considerable cheering.

FEMALE SUFFRAGE.

On Clause 4, the county franchise clause, Mr. MILL moved his amendment, embodying a female suffrage, which, he argued, was a logical consequence of the constitutional maxim that taxation and representation go hand in hand, and of Mr. Gladstone's dictum that every one should have the franchise who was not unfit, or would not be dangerous to the public good. Women, he asserted, in old times, had been allowed to vote for some counties and boroughs, and as to the arguments against it, they were utterly unpractical, and had no foundation except in the feeling of strangeness. To the argument that politics were not women's business, he replied neither were they the business of any but very few men, and no man was held to discharge his professional or business duties the worse because he took an interest in electioneering; and, having combated the objection that women were already sufficiently represented and had sufficient power, he pointed out various grievances under which women laboured, such as the unfair share allotted to men of educational endowments, and in the distribution of employments.

In the discussion which followed, and which for the most part was more jocular than serious in its tone, the amendment was opposed by Mr. KARSLAKE, who urged that it would lead to the enfranchisement of married women; by Mr. LAING, who pointed out that it must be followed by the admission of women to the House of Commons; by Mr. ONSLOW and Lord GALWAY, who pressed Mr. Mill to withdraw it, as it placed many admirers of the fair sex in a false position. Mr. Fawcett, Mr. Denman, and Sir G. Bowyer supported the amendment, which on a division was rejected by 196 to 73.

An amendment by Mr. COLVILLE to reduce the copyhold franchise to 5*l.* was faintly opposed by the ATTORNEY-GENERAL, but after a short conversation was carried on a division by 201 to 57. At this point the chairman was ordered to report progress.

In Committee of Supply a number of votes were agreed to in the Civil Service Estimates, completing sums already taken on account for the expenses of the public departments.

The National Debt Bill passed through committee.

The Army Enlistment Bill was read a second time.

Some other business was disposed of, and the House adjourned at twenty minutes to two o'clock.

THE HALL OF ARTS AND SCIENCES.

On Monday, in the presence of most of the Royal family, the principal members of the diplomatic corps, several of the ministers of the Crown, the great officers of the State, and a numerous gathering of ladies and gentlemen, her Majesty laid the foundation-stone of the Central Hall of Arts and Sciences, which is about to be erected at Kensington. The projection of this undertaking is due in a great measure to the late Prince Consort. At the close of the Exhibition of 1851 representations were made to the Commissioners, of whom his Royal Highness was president, from various quarters, impressing upon them the necessity of establishing in London a central institution for the promotion of scientific and artistic knowledge as applicable to productive industry. The Exhibition Commissioners, recognising the want which was thus pressed upon their attention, devoted the surplus funds which were in their hands to the purchase of the South Kensington estate, "with a view of providing a common centre of union for the various departments of science and art connected with industrial education." During the lifetime of the late Prince Albert, and under his immediate direction, numerous plans for effecting the contemplated object were prepared and considered, and of all these the erection of a central hall formed a prominent feature. The death of his Royal Highness and other causes have prevented the carrying out of the comprehensive scheme originally contemplated by the commission over which he presided. The committee which advised her Majesty upon the subject of a national memorial to her late consort recommended the erection of a hall immediately opposite the monument now being erected, and the Exhibition Commissioners immediately expressed their willingness to assist in carrying out that recommendation, by granting, out of the land still at their disposal, a site for the proposed building. The site so granted is the hitherto vacant ground which is bounded by the Kensington-road on the north and the conservatory in the gardens of the Horticultural Society upon the south, and is exactly opposite the

monument to the late Prince Consort in Hyde Park. The hall will be used for concerts, promenades, flower shows, and conversaziones, and is expected to cost 200,000*l.*, to be paid by the sale of the boxes. It will be made to accommodate in the aggregate some 8,000 persons.

A huge marquee covered the whole ground on Monday, affording accommodation to about 7,000 people. At one end was a raised platform, richly carpeted, for the Royal family, &c. On their entrance the Earl of Derby and Lord Stanley were much cheered. Her Majesty arrived punctually at half-past eleven o'clock, and was very cordially received by the assembly. Her Majesty advancing almost to the front of the dais bowed graciously in acknowledgment. The Queen was dressed entirely in black, the only relief being the white Mary Queen of Scots cap and a white collar. The Princesses Louise and Beatrice wore dresses and jackets of a very pretty pale-green silk trimmed with white lace, and white bonnets. Prince Christian was in the uniform of a major-general, and he, as well as the Prince of Wales and the Duke of Edinburgh, wore large shoulder-knots of white satin ribbon. Prince Arthur was dressed in the uniform of a Woolwich cadet, and Prince Leopold wore the Highland costume. As soon as her Majesty had acknowledged the loyal salutations which her entrance had excited, the band and chorus of the Italian Opera struck up the National Anthem, Madame Rudersdorff singing the solos. During this time, and indeed during the whole of the ceremonial that followed, the spectators remained standing. When the last strains of the National Anthem had ceased, the Prince of Wales stepped forward towards her Majesty and read the following address:—

May it please your Majesty,—

The report which, as President of the Provisional Committee of the Hall of Arts and Sciences, I have the honour to lay before your Majesty, will be found to contain a brief outline of the origin and progress of the undertaking to the present time.

It is not necessary for me to remind your Majesty that the building of which you are graciously pleased to lay the first stone to-day, is one of the results of the Exhibition of 1851, and that it forms a prominent feature in the scheme contemplated by my dear father for perpetuating the success of that Exhibition, by providing a common centre of union for the various departments of science and art.

I cannot doubt that to your Majesty the events of this day, with their manifold associations, must be full of mournful interest. For myself, I need not say that, sharing those feelings, it is also with gratification that I find myself co-operating in the endeavour to give effect to a plan which had commended itself to the judgment of my father.

Your Majesty's presence to-day will be the best encouragement to us to persevere in the work, and render it in all respects worthy of the objects for which it is designed.

To this address her Majesty returned the following reply, a copy of which was handed to her by Mr. G. Hardy:—

I thank you for your affectionate and dutiful address. It has been with a struggle that I have nerved myself to a compliance with the wish that I should take part in this day's ceremony; but I have been sustained by the thought that I should assist by my presence in promoting the accomplishment of his great designs to whose memory the gratitude and affection of the country is now rearing a noble monument, which I trust may yet look down on such a centre of institutions for the promotion of art and science as it was his fond hope to establish here. It is my wish that this hall should bear his name to whom it will have owed its existence, and be called "The Royal Albert Hall of Arts and Sciences."

As soon as she had delivered her reply, her Majesty advanced to the corner of the platform, where the foundation-stone—a block of polished Aberdeen granite—was suspended by the usual mechanical appliances, and the actual ceremony of laying the stone commenced. Lord Derby handed to her Majesty several silver and gold coins, which she placed in a glass vessel that she received from Lord Granville, and ultimately deposited in a cavity of the under stone prepared for their reception. Mr. C. Lucas, the builder, then spread the mortar upon the stone, and afterwards presented to the Queen a gilded trowel, with which she daintily smoothed the surface of the cement. As soon as all was ready the stone was gently lowered into its place. The trumpeters of the Life Guards sounded a flourish upon their silver instruments; and a detachment of Horse Artillery in Hyde Park fired a salute of twenty-one guns. The position of the stone was duly tested by line and plummet, in which the Queen had the practised assistance of Colonel Scott, and her Majesty, after declaring the stone to be well and properly laid, reascended to the upper portion of the dais.

The Archbishop of CANTERBURY then offered up a special and appropriate prayer, which was read in so loud and clear a tone that it was distinctly audible throughout the tent. This was followed by the Lord's Prayer and the Benediction, which were pronounced by the venerable prelate in an equally impressive manner. The band and chorus performed the "Invocazione all' Armonia," composed by the late Prince Consort, Signor Mario and Mesdames Rudersdorff and Dolby singing the solos; and the proceedings were closed with the repetition of the National Anthem.

Her Majesty then left the dais, and, accompanied by the Princes and Princesses, passed through the conservatory of the Horticultural Gardens. Her Majesty appeared to be in excellent health and spirits, and seemed greatly pleased at the warmth and cordiality of her reception. The conservatory was occupied by ladies and gentlemen, who were not less demonstrative in their loyalty than their more favoured fellow-subjects, and her Majesty was everywhere saluted with the most fervent expressions of loyalty. In the conservatory and the adjoining arcade there was a show of azalias and other spring or early summer flowers; and her Majesty paused more than once to notice some of the choicer specimens. After being presented with a magnificent bouquet, the Queen and Royal family departed by the Albert-road entrance, and were driven to Buckingham Palace.

MEMORIAL OF THE PEACE SOCIETY TO LORD STANLEY.

The following memorial was presented by the committee of the Peace Society to Lord Stanley on the eve of the late Conference in London:—

TO THE RIGHT HON. LORD STANLEY, HER MAJESTY'S PRINCIPAL SECRETARY OF STATE FOR FOREIGN AFFAIRS.

My Lord,—The committee of the Peace Society ask permission to express to your lordship their heartfelt satisfaction at the announcement recently made by your lordship, that a Conference of the Great Powers is about to assemble in London, with a view to seek a pacific solution for the difference that has lately arisen between the Governments of France and Prussia.

We gladly hail this event as a proof of the increasing disposition felt by the leading States of Europe to redeem the mutual pledge which they virtually took at the Congress of Paris in 1856, when they adopted and proclaimed the principle, to which they also invited the adhesion of other Governments not represented at the Congress, "that States between which any serious misunderstanding may arise should before appealing to arms have recourse to the good offices of a friendly power." We earnestly pray that under the guidance of the true spirit of peace, your lordship's generous anticipations as to the issue of the Conference may be realised, and thus a conflict be averted which would have proved disastrous to the best interests of humanity and a reproach to the civilisation of the nineteenth century.

But we venture most respectfully to suggest to your lordship whether the Conference might not somewhat enlarge the scope of its deliberations so as not only satisfactorily to adjust the immediate difficulty in respect to which it is called, but to make some permanent provision for those chronic evils which exist in the relations of States, and of which the present danger is only an accidental illustration. For surely, my lord, the actual condition of Europe, even when general peace nominally prevails, must be regarded by all thoughtful men as anomalous and deplorable in the extreme. While the nations are being drawn day by day into closer and more friendly intercourse with each other by innumerable social and commercial relations, and while, through the growth of intelligence and of a more humane and generous spirit the people feel increased detestation for war, all European Governments are constantly giving larger development to their naval and military armaments on a principle of reciprocal rivalry to which there is absolutely no limit except that which may be imposed by the utter exhaustion of the resources of their respective countries. These armaments which entail the most oppressive burdens upon Europe, and absorb the means which might otherwise be applied to mitigate the ignorance, barbarism, and misery which still abound in all European countries, far from justifying the only plausible reason urged on their behalf, that they are necessary to the maintenance of peace, have ever, on the contrary, proved the most dangerous provocatives to war. And are there no means, my lord, within the resources of European statesmanship to put some check on this system of mutual ruin? Might not the present Conference, or if there should be anything in its constitution to forbid its entertaining such questions, some future Conference that may grow out of it, attempt to deal with this enormous and ever-increasing evil by establishing an understanding among the Great Powers for a mutual and simultaneous reduction of their armaments? "I believe," said the late Sir Robert Peel, "that no greater benefit could be conferred upon the human race than the consent of these Powers to maintain their relative position to each other, and to reduce their respective forces. By such means they would not diminish their security, while they would greatly contribute to the happiness of the people whom they govern."

One reason, no doubt, for the attitude of mutual suspicion and defiance which the Governments of Europe assume towards each other arises from the absence of any adequate provision for the honourable adjustment of the disputes that may arise between them without having recourse to the sword. But is such a provision unattainable? One step towards this has been already taken, when the Conference of Paris, "to its endless honour," to use the language of the Earl of Derby, "embodied in its protocols the principle" to which we have already adverted. But is not the time come when a fuller development should be given to that principle by adopting an agreement of a somewhat more rigorous character, by which the European Powers shall bind themselves to refer any future differences that may arise between them to a competent and impartial arbitration.

Out of this may ultimately grow something like a system of international law, and a court of nations to which many wise and good men have aspired as the only effectual means of putting an end to the international anarchy which now unhappily prevails in Christendom.

In conclusion, my lord, we beg to express our gratitude to your lordship for the eminently wise and pacific spirit in which you have conducted the foreign affairs of this country, and the satisfaction we consequently feel in submitting these suggestion to your lordship's candid consideration.

Signed on behalf of the committee,
JOSEPH PEASE, President,
HENRY RICHARD, Secretary.
Peace Society Offices, 19, New Broad-street, Finsbury.

The *Star* understands that Messrs. Overend, Barston, and Chance have been appointed examiners into the trade outrages at Sheffield.

FOREIGN MISCELLANY.

The Czarewitch and the Princess Dagmar are expected to arrive in Paris on the 25th inst., and the Shah of Persia in July.

Pius IX. completed his 75th year on Monday, having been born May 13, 1792. He will have occupied the Pontifical throne twenty-one years on the 17th June next.

THE PRINCE OF WALES AND THE DUKE OF EDINBURGH have been enjoying princely hospitality in Paris. On Friday night they attended a great ball given by Lord Cowley in their honour, at which a large number of Royal and Imperial personages were present. On Saturday the Prince of Wales was at the fete at the Tuileries. On Sunday their Royal Highnesses attended the Chantilly races. [The daily papers authoritatively contradict the report that the Prince of Wales and the Duke of Edinburgh were present at the races at Chantilly on Sunday, the 19th inst.]

The *New York Ledger* contains the first chapter of the Rev. Henry Ward Beecher's story, "Norwood; or, Village Life in New England." Mr. Beecher takes especial pains to warn his readers that they need look for nothing sensational, and remarks:—"Our simple story of domestic life will take us to a point intermediate between the rugged simplicity of mountain towns and the easier life of the cities."

RELIGION IN AN AMERICAN LEGISLATURE.—A weekly prayer-meeting of great interest is held by members of the Massachusetts Legislature. Denominationalism is unknown in it, all present being one in Christ. Such a meeting has been held by some previous Legislatures, but not for the last two or three years. There are six Congregational; two Universalist; one "Christian"; one Baptist; and one not defined—clergymen in the House of Representatives.—*Presbyterian.*

Postscript.

Wednesday, May 22, 1867.

YESTERDAY'S PARLIAMENT.

In the House of Lords, the Earl of DERBY stated, in reply to Earl Russell, that the proposals made to the American Government for a settlement of the points in dispute between the two Governments had not come to any definite result. The American Government demanded that the whole of the correspondence between the two Governments should be referred to arbitration, which her Majesty's Government could not consent to; but the negotiations were going on in a spirit which promised a satisfactory settlement of the question.

In the Commons, Mr. J. S. MILL moved for leave to bring in a bill for the establishment of municipal corporations in the several districts of the metropolis. The present bill went only to the establishment of local councils. He should hereafter bring in another bill for a federal council, and he should not ask the House to read this bill a second time until he had laid before the House the entire plan. The bill was for the establishment of municipal corporations in the various districts of London, the rule being to make these conterminous with the Parliamentary boroughs, but he proposed to subdivide the Tower Hamlets, and to form a separate district of Kensington and Chelsea, which were not now included in any borough. Mr. AYRTON took objection to Mr. Mill's proposal, and Mr. Locke, Colonel Hogg, and Colonel Sykes having spoken, Mr. GATHORNE HARDY announced that the Government would not oppose the introduction of the bill, but would wait to see its contents before offering an opinion upon it. The bill was brought in and read a first time.

The Government asked for leave to bring in a bill to further suspend the Habeas Corpus Act in Ireland until the 1st of March next. Lord NAAS, in asking leave, reviewed the events of the last few months in Ireland, and declared that nothing but a profound conviction of the necessity of the step would have induced the Government to make the present proposal to the House. After a few words from Mr. MAGUIRE, leave was given to bring in the bill.

The House then took up the consideration of bills relating to the game law in Scotland, and afterwards went into committee of supply.

The House adjourned over this (the Derby) day.

The ceremony of christening the infant son and first-born child of the Prince and Princess Christian was performed at Windsor Castle yesterday in the presence of the Queen and Royal family.

DR. LIVINGSTONE.—The *Shipping Gazette* says a late private letter just received leaves no doubt of the murder of Dr. Livingstone.

MARK-LANE.—THIS DAY.

Although the supply of English wheat here to-day was very limited, all kinds met a dull inquiry, at Monday's decline in the quotations. The fresh imports of foreign wheat have been moderate—viz., 14,360 qrs.; but the show of samples was on the increase. The trade was heavy in the extreme, and the quotations were almost nominal. In floating cargoes of grain scarcely a transaction took place. The few samples of barley brought forward were held at full quotations. The malt trade was heavy, on former terms. Oats were a slow inquiry, but not cheaper. Beans and peas were quite as dear as last week; but flour was a slow inquiry.

TO ADVERTISERS.

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TO CORRESPONDENTS.

"T. Pidduck."—Our space is exhausted this week.

"J. W. Osborn."—His suggestion, though sound in principle, is, we fear, impracticable.

"A Welsh Nonconformist," and "B."—Next week.

*** Our last week's report of the Rev. T. Gasquoine's speech at the Congregational Union meeting did not accurately express his meaning. The letter which appears elsewhere will be the best corrective of his reported remarks.

THOMAS COOPER'S ANNUITY.—We have pleasure in acknowledging receipt of a cheque for 9*l.* 10*s.*, being the contribution of a few friends at Craven Chapel, per Mr. James Adeney.

The Nonconformist.

WEDNESDAY, MAY 22, 1867.

SUMMARY.

QUEEN VICTORIA has, after a very long interval, assisted at a great state pageant in London. On Monday her Majesty laid the foundation of what is to be called "The Royal Albert Hall of Arts and Sciences," in the presence of the upper ten thousand of society. It is hardly necessary to say that her Majesty was received with a loyal respect and cordiality which is none the less sincere because opportunity for showing it is rare. Curiously enough, Lord Derby was greeted with an enthusiasm only less pronounced than that bestowed upon his Royal mistress. The ceremony was simple but imposing, and more than ordinarily touching was the spectacle of the Prince of Wales addressing the Queen, and her Majesty formally replying, in connection with a scheme which engages the special sympathy of both, as carrying out the idea of the late Prince Consort. But it can hardly be said that *this* monument to his memory—for Albert memorials are now sufficiently plentiful—enjoys much popularity. Whatever South Kensington might have become under his auspices, if he had lived, it is now an eyesore and a difficulty to the Government and to Parliament. The new hall is intended, it is said, "to provide a common centre of union for the several departments of science and art,"—a vague scheme, we fear, which will absorb a great deal of money without yielding adequate results, and which is not unlikely to degenerate into a job and a great establishment under the ægis of "Cole, C.B."

Mr. Disraeli has given a quietus to the new and formidable reform agitation which was springing up under the auspices of the National Reform Union—or to speak more correctly, the Chancellor of the Exchequer has succumbed to the popular indignation which was rising against him. The determined attitude of Mr. Gladstone, and the great meeting at St. James's Hall last Wednesday, sufficed, as Mr. Henley almost confesses, to bring about another and the most decisive concession of the Derby Cabinet. A Bill, which has been so altered by a quiet transaction while the House of Commons was at dinner as to expand the constituency of Birmingham from 15,000 to 50,000, cannot be said to be unworthy of acceptance. But there is still room for the vigilance of the Liberal party, both in and out of the House of Commons, in requiring a popular county franchise, in watching over the scheme for the new boundaries of boroughs, and in demanding an equitable redistribution of seats. It is evident that nothing but outward pressure, firmly and continuously applied, will keep Mr. Disraeli in the straight path that will lead to an honest and permanent settlement of the reform controversy.

The treaty negotiated at the London Conference for the settlement of the Luxemburg difficulty, has been signed by the Emperor of the French and the King of Prussia. But the signs of a complete and cordial understanding between these two potentates are still wanting. It is complained at Berlin that the French armaments have not ceased, while the long-continued opposition of the committee on the reorganisation of the Imperial army has resulted in a compromise by which the military force will be carried to 800,000 men, as the peace establishment of France, and the Chamber is to retain the prerogative of voting the annual contingent. The public in Paris, therefore, refuses to believe in a permanent peace, and it is even said that, at the fitting time, Prussia will be called to account by Austria and France for the non-fulfilment of her treaty engagements to Northern Schleswig. At present, however, sovereigns and princes are gathering at Paris to visit the Exhibition as though universal peace were the programme of the future. The Prince of Wales and his sailor-brother have been there in company with the King of the Belgians, Prince Oscar, a Japanese prince, and other notabilities. The Sultan is actually on his way to Marseilles; Victor Emmanuel is preparing to move northward; the young King of Portugal only stays at home because his Government, for some reason or other, will not permit his departure; the Queen of Spain is preparing for a journey to Paris; and even the Shah is contemplating a visit to the gay capital of France and to the Exhibition in which Persia occupies a prominent position. In another fortnight the Emperor of all the Russias is expected at the Tuileries, and some of the French papers are hinting at some personal negotiations between the two potentates relative to the Eastern question. Towards the end of June the King of Prussia will also go to Paris, provided all difficulties have been smoothed over. But who can say what may be the drift of European politics six weeks hence?

There seems to be little doubt that Omar Pacha has succeeded no better than other Turkish generals, in trampling out the Cretan insurrection—a portion of his troops having sustained a serious defeat by volunteers landed on the island by Greek steamers. The independence of Crete seems to be in sight.

A huge iceberg drifting into the bay of Hearts-Content has so damaged the Atlantic Cable of last year, that it cannot be further used till repairs have been made. The 1865 line is however intact, though it has lately supplied no important intelligence. There is no doubt that the Mexican Empire is at an end, but we are still ignorant, whether the hapless Maximilian is dead, or is besieged in Queretaro, or is leading the life of a fugitive. Whatever his fate, there seems no present prospect of quietude for his adopted country. Ortega and Diaz have respectively started up to dispute with Juarez, and with each other, the possession of supreme power in unhappy Mexico. Ere long it may be expected the United States will interpose, put down those belligerent factions, and restore tranquillity, at the cost of one or two provinces detached from Mexico.

"ALL'S WELL THAT ENDS WELL."

ANOTHER turn in the political kaleidoscope, and the Reform pattern comes out very nearly as we would have it to be. The Compound Householder is destined to extinction. The Small Tenement Act, and all provisions in other Acts which operate to the same effect, are to be virtually repealed within Parliamentary boroughs, and henceforth, within such precincts, every householder is to be his own ratepayer, and is to have his name of course inscribed in the rate-book, which will give him a *prima facie* right to be registered as an elector. The amendment which has wrought this immense change was proposed by Mr. Hodgkinson, the member for Newark, was supported and enforced by Mr. Gladstone, and was accepted by the Government, on Friday night. The borough franchise is now settled, upon the broadest and most equitable basis, consistent with the principle which connects the privilege of an elector with the payment of rates. There will be no necessity for further agitation, either parochial or national. The Conservatives have been led, zigzag fashion, to the ultimate point, in terror at the bare possibility of which they rejected Mr. Gladstone's modest Reform Bill of last year, and they have fully avenged their factious obstructiveness upon themselves.

We can scarcely realise the magnitude of this result. It fairly takes away our breath. It is comparable in significance to nothing short of the idea of investing John Bright with the dignity and responsibilities of the premiership. In theory it goes beyond what two months ago he deemed practicable—in effect, it will probably enfranchise a larger number of persons than even he would have thought it seasonable to insist upon. No one but Mr. Lowe now affects to be horrified at the prospect of swamping the existing borough constituencies. The middle class will have to share their political power with the whole body of the working men, with the exception of those only who shall be excused payment of rates on the ground of their poverty, and the line of demarcation between the two classes, so far as constitutional privileges are concerned, will be henceforth obliterated. We find it difficult to believe that to this conclusion we are come already. We knew we were approaching it. We could see clearly enough that it was at no great distance. But to wake up on Saturday morning and find ourselves carried over the intervening space with little effort and no opposition, was an event far beyond the range of our imagination. It is not the less true for all that. Go your way, John Bright! The additional toil of agitation which you feared will not be thrust upon you. "Rest, and be thankful." For to you, more than to any other man, more perhaps than to Mr. Gladstone even, this outcome of long years of self-denying effort and patient endurance is to be attributed. Once more, the denounced agitator of yesterday is become the triumphant statesman of to-day.

It is curious to note how, when a point of main importance has been carried, and especially if it have been carried by the agency of those who originally opposed it, the arguments of its earlier supporters come into use. Many years since it was the lot of this journal to plead with the middle classes of this country for an extension of the suffrage to the working men. We endeavoured by calm reasoning to show that the fears of the first class that the last would prove unmanageable if political power were entrusted to them were unreasonable, and that property and intelligence, legitimately employed, would always, in the long run, be more than a match for poverty and ignorance. We see those arguments one by one reappearing in full force in the *Times*, and, indeed, in the columns of avowedly Conservative prints. For instance, the *Times* of yesterday remarks with much reason—"Nothing can be more weak than a timid and distrustful policy, or partial and reluctant concessions, especially when the concessions are advocated by reasoning which supports a larger enfranchisement, and shows that the restrictions imposed are due to nothing but dread" . . . . "We would protect ourselves from the perils Mr. Lowe believes to be threatening us, not by a fixed determination to maintain an indefensible position, but by so completing the work of Reform that the enfranchisement of those now excluded should by no possibility extinguish the representation of present voters. We do not, indeed, think this to be in any case likely, even if the Reform Bill now before Parliament were restricted to its enfranchising clauses. In a society like ours the influence of station is overwhelming; and we have sufficient experience of the class proposed to be enfranchised to dissipate all alarm." These are novel sentiments to come from such a quarter. They have often been insisted upon by others—frequently, and strenuously by us. They were treated as beneath notice, or as worthy only of derision. They are now adopted, together with the conclusions in the main to which they led, by the very parties who once poured contempt upon them. Why? Because they are felt to be true and weighty, and to justify the step to which they pointed, and which has at length been irrevocably taken.

We are too thoroughly satisfied, however, with what has been done to criticise with severity the pleas of justification urged on behalf of those who have done it. We are content to look on, and wonder, and be thankful, even as the Apostle Paul rejoiced that the Gospel was preached, even though it might be preached of envy and contention. There needs but one more touch to make the borough franchise complete and permanent. No one desires, even if he does not fear, to have more poverty and ignorance to deal with than is really necessary. There is, undoubtedly, a "residuum" as Mr. Bright has phrased it, which will not improve the character of the constituent bodies. It is not very large, but its tendency will be to eat as a cancer into the sounder portion of the constituent body. Mr. Poulett Scrope's amendment, which proposes that no rate shall be exacted from householders whose assessment is lower than 4*l.* a-year, will eliminate that danger. We hope it will be adopted—so that, practically, the rate-book will be the Parliamentary Register. But whether it be or not, we entertain no serious apprehension that the evil dreaded by many will be nearly so formidable

in fact as it looks to be in theory. There are but few boroughs in which the class of householders below 4*l.* would be numerous enough to turn the balance of parties as they will exist under the new representative system. We never yet found that a *bonâ fide* appeal to the common sense and the justice of the people could be overruled by any appeal to the residuum of folly. And we are confident that the new electors will fully respond to the trust to be committed to them by the constitution of their country.

THE EDUCATION QUESTION AND CONGREGATIONALISTS.

THE *Pall Mall Gazette* of Monday last contains a clear and accurate summary of the provisions of Mr. Bruce's Education Bill, brought into the House of Commons on the 5th of April, the prospects of proceeding with which this Session cannot be considered very hopeful. Having closed the sketch, the writer says, "We do not propose at present to discuss the value of these provisions, or the probabilities either of the Bill becoming law or remaining more than a dead letter if it should be passed. We have reason to believe that a good many of the clergy who do not agree with Archdeacon Denison would not be at all indisposed to some such enactments, and a very important move in the same direction has just been made by some of the leading Nonconformists. A committee has just been appointed, which included a number of leading laymen among the Congregationalists (including, we believe, Mr. Edward Baines and Mr. Samuel Morley), to consider whether the 'voluntary principle' need be carried to the extent of refusing Government aid or local rates in the establishment and maintenance of schools."

Assuming, as we believe we are warranted to do, the substantial truth of this statement, we think our readers will not regard it as untimely, if we place before them in as concise a manner as we are able what we take to be the principal considerations which have prevailed upon those Congregationalists who objected to State aid in support of the education of the independent poor (for the denomination was always divided on the question) to review their position after an experience of twenty years. It has happened, as many had feared and predicted it would happen, that in course of time, the vast resources at the command of the Government and the Legislature have rendered the competition of assisted schools too powerful to be successfully and permanently withstood by the unassisted. In fact, public grants and voluntary benevolence cannot, save where religious convictions are concerned, occupy the same field without the ultimate succumbing of the latter to the former. It requires an extraordinary strain to uphold schools on the voluntary system in any neighbourhood where one or more schools receiving considerable pecuniary supplies from the Government are maintained. This, a very respectable number of Congregational schools have manfully done for many years—but with this disheartening result—that the educational influence and work of which they naturally desire to have their fair share, is gradually passing out of their hands, and leaving them in an isolated position. The question occurs, whether the principles they hold as a religious denomination really require this large sacrifice—and it is with a view to consider this question maturely that the committee alluded to by the *Pall Mall Gazette* has been appointed.

We are neither able nor authorised to express the views of that committee, but we do not hesitate to express our own. As a matter of educational economy and policy, we have always objected to the intervention of the State, unless to provide means of instruction for those towards whom it stands *in loco parentis*, as essentially evil rather than good—that is, we believe that the immediate good which it may be expected to do will, in the lapse of a generation or two, be succeeded by a much larger amount of evil. We are as fully convinced of this at the present moment as we ever have been at any antecedent period. It strikes us as an economical blunder, to be excused only by an impossibility of spreading education by any other agency. It was one which called for a practical protest on the part of those who looked at it in that light, and not until it was made evident by facts that the protest was originally, or had become, practically useless to the public, and ruinous to the objects of those who made it, did it appear to us to consist with high minded patriotism to withdraw the protest. It has now been abided by for twenty years. It has lost, and is losing, much of its significance and power. Meanwhile, it places those schools which adhere to it at so serious a disadvantage as to raise the question whether they can continue to be maintained on their present footing. We cannot say that where, as in our case, the main objection to the Government system relates to any unsound principle of educational policy it may involve, we regard the duty of standing aloof from the system as in any high sense a religious duty, or as imperative under all conceivable circumstances. We should succumb to the necessity of foregoing our own preference, in the same way as we should succumb after a certain amount of resistent efforts to a clumsy and unfruitful system of taxation. In this respect, it may be, the Congregationalists are disposed to bow to the force of circumstances.

But there is another aspect of the question which is more serious. Congregationalists in general set a high value on the religious teaching of the young—not, as many suppose, on the inculcation on pupils of theological dogmas in the shape of catechisms, creeds, or lessons, but in the diffusion of a Christian atmosphere around the studies of their scholars. They look for this to the religious character of their masters. They will neither consent to receive the pay of the nation for this essential part of their work, nor heed the dictation of civil authority, nor submit to Government inspection. They will do so neither directly nor indirectly. It is not unlikely, we believe, that their scruples on this head may be met by wise arrangements. If, for example, after due examination of their schools in secular matters of instruction, payment for results were available, and no inquiry were made by her Majesty's inspectors in matters of religion, we think he must be a determined casuist who could find in such an arrangement any violation of the religious principles of Congregationalists. We speak without prejudice in the matter. We confess we do not prefer denominational teaching, nor have we ever connected ourselves with the Congregational Board of Education. But we certainly should not feel ourselves justified in attributing to them any disregard of their religious or ecclesiastical principles should they see fit, under existing circumstances, to give their assent to some such proposal as we have suggested as probable.

THE CONTINENTAL DEAD-LOCK.

IT has been rather the fashion of late years to make light of the "Utopian" objects of the Peace Society, the anniversary meeting of which we report in this day's paper. Arbitration instead of war, and even proportionate disarmament, which are the concrete propositions put before the public by that Society, are so reasonable in themselves that they can hardly be gainsaid. But they have been treated as impossible remedies for the ambition and rivalry of Continental potentates and nations, and postponed for practical consideration by British journalists till an international millennium has set in. Events, however, have moved on. We have witnessed the war in Schleswig-Holstein, and the greater struggle which sprang out of it between Prussia and Austria. North Germany has, after a fashion, been constituted, and South Germany seeks to enter the new Bund. But the close of the campaign which consolidated Germany and emancipated Venetia, only left Europe in a condition of greater unsettlement and distrust. Prussia instead of France became the main object of Continental anxiety, and as the result of last year's conflict in Bohemia Europe is now in a state of armed peace. French jealousy and Prussian audacity had a few weeks since brought Europe to the verge of another great war, and the Luxemburg question, which was the pretext for the quarrel, was only settled amicably by the combined mediation of the neutral Powers—a course of procedure which contains the germ of that plan of arbitration which the Peace Society are ridiculed for proposing.

But except that a conflict between these two Great Powers has been averted, the situation remains unchanged. It is more intolerable than ever. For many a year France furnished the standard by which continental nations regulated the strength of their armaments. That standard was no doubt high, but Napoleon III. was meanwhile teaching his subjects the arts of peace, and helping to turn the thoughts of the nation from military glory to industrial development. Prussia rather than France is now the arbiter of Europe. Count Bismark's theory is not so much a large defensive force as a nation in arms. On that basis North Germany is founded. It is a system of so-called defence which admits of little mitigation. We have been fondly hoping that a great constitutional federation was rising up in the centre of Europe, but it is already lapsing into a military empire. The peaceful settlement of the Luxemburg dispute seemed to be a fitting occasion to relieve Europe from the incubus which pressed upon its energies and resources, and at the London Conference or subsequently Lord Stanley is understood to have urged the policy of disarmament. It was Prussia, not France, that treated this reasonable suggestion with impatience and disdain. Count Bismark would abate nothing of the dangerous and menacing attitude that the Confederation has assumed under his plastic hands, and as the result of his decision it is proclaimed at Paris that France will not disarm, but will keep her army at a *minimum* of 800,000 men.

In this deplorable and disquieting state of things, it is not surprising to find the *Times* coming round once more to the plan of the Peace Society in favour of mutual disarmament, and supporting it by precisely the same arguments with which Mr. Cobden and Mr. Richard toiled for more than a generation to indoctrinate the public.

> If this race of armaments is to continue (says the leading journal), Europe may come to think open war itself a preferable alternative to the protracted anxiety and ruinous expenditure it entails. Nations will fight, not because they have any just reason or any large policy, but to anticipate those who would otherwise attack them. Much has been done in the last two years to overthrow those laws of justice and mutual conciliation which once formed the unwritten compact of Europe, and we have only to go on a little longer in the same course, and we shall arrive at a point where nations will make war, not because they ought, but because they can.

Did ever the Peace Society put the case more sensibly? And again:—

> Monarchs could perform no more graceful, no more popular act than in inaugurating a reign of disarmament. The first who seriously moved in that direction would acquire a claim on the love and respect of his own subjects and a weight in the affairs of Europe that nothing else could give.

The war system in Europe is now working out to the full the disastrous results which have been predicted by the much-derided leaders of the Peace Society. The two great military Powers of Europe, armed to the teeth, stand face to face, and all the lesser nations follow their example. It is not that there is, or need be, irreconcileable enmity between the Teuton and the Frank, but that the sovereigns on either side are aiming at supremacy, or striving for objects, with which their subjects have little or no sympathy. The Treaty of Luxemburg is merely a prolongation of the truce between these rival Powers, and both seem to be approaching that critical period when war may have to be accepted as more tolerable than the exhaustion of an armed peace.

We believe that the French potentate would fain have put an end to, or have agreed to mitigate, this intolerable pressure. But his course has, in this instance, been decided for him by the Prussian Minister, who cares little for European interests provided he can weld Germany together by his "blood and steel" policy. The sole hope of the preservation of peace, and a reduction of armaments, seems now to rest upon the grievous pressure of the burdens imposed upon the people of both countries alike, and the extension of that peace movement to which we lately adverted. There is no doubt that German unity does not prosper to the extent desired by Count Bismark. The population of Germany loves national union, but detests the heavy military burdens which Prussia has imposed on them, and are by no means disposed to subscribe to the Count's relentless maxim that a great popular war is necessary to consolidate their unity, which they interpret as aiming at Prussianising them. It is therefore of no small significance that the pacific addresses which have poured across the frontier have met with a ready and hearty response in Germany. "The pages of *Le Temps*," says the Rev. H. Richard, "are covered with counter addresses, in which the people of the Fatherland have responded to the advances of their French neighbours." The working men of Berlin, in testifying their desire for the lasting maintenance of peace, and the expression of that wish to the French nation, justly remark, "It is in the bosom of industry and of family life that we wish to find our prosperity, and not in the service of despotism, which aspires to power by blood-stained laurels, and which also ends by abusing national sentiment after having goaded it on to the conquest of territories and peoples." Still more forcibly write the societies of skilled workmen of Frankfort and all the neighbouring towns—'Frenchmen! let us grasp each other's hands; let us declare in the face of the world that we do not wish for war; that we do not wish to attack each other like wild beasts; that we wish, on the contrary, as reasonable men and as brothers, to labour and to exchange with each other the productions of our labour. There, for the future, lies our well-being." In France the peace movement has not been suspended by the ter-

mination of the Luxemburg dispute, but has received fresh development. The League, which has hitherto been little better than a rallying cry, "now aspires," says M Lemoine, "to constitute itself, and to become a steady, general, and organic power"—in fact, an International League of Peace.

This remarkable Continental movement is not to be measured by our English standard. We are accustomed to such demonstrations. Our continental brethren know little of agitation, even of such a harmless nature as the exchange of fraternal addresses. They have as a rule left questions of state policy to the decision of their rulers. But at length the state of things has become intolerable, and Frenchmen and Germans give expression to their feelings in these friendly appeals, which, simple though they may be, are helping, together with the interweaving of material interests that is going on, to raise raise up obstacles to war which neither a Napoleon nor Bismark can disregard. And their value lies greatly in their spontaneity. The peace movement on the continent is now independent of Congresses, and unassailable by Cabinets. Of English origin, it has become indigenous in the bosom of Europe. These multiplied addresses are a teaching instrumentality of the cheapest but most effective kind—just such a force as the Emperor Napoleon will, perhaps gladly, yield to, and quiet demonstrations which are adapted to baffle the audacious and cold-blooded schemes of Count Bismark. The Peace Society, spite of the dark clouds that overhang the European horizon, may be encouraged by the knowledge that their principles are making way among the great military nations of the continent, and by the hope that they may at length bring about that solution of international difficulties, which the combined statesmanship of Europe has failed to discover, or its gigantic armaments to promote.

NOTES OF THE SESSION.

LAST week's Parliament will furnish a memorable chapter in the history of the Reform movement, and crowning evidence of the success of Mr. Disraeli's skilful and audacious tactics. Thursday, the Government night, was surrendered to a long and interesting debate on the Chancellor of the Exchequer's scheme—avowedly borrowed from Mr. Gladstone—for decreasing the national debt, when the House decided by a very large majority in favour of this arrangement for wiping off 24,000,000*l.* of the national burdens in preference to Mr. Sheridan's proposal for a further reduction of the duty on fire insurances. Private members having agreed to postpone their notices of motion, the House of Commons on Friday resumed the consideration in Committee of the Government Reform Bill. One or two amendments having been disposed of, the great body of members went to dinner, quite unconscious of the surprise that awaited them on their return. In a very thin House Mr. Hodgkinson moved an amendment practically abolishing the "compound householder," by providing that after the passing of the Act no other person than the occupier should be rated to parochial rates in Parliamentary boroughs. He was strongly supported by Mr. Gladstone, who, having to choose between the convenience of the compounding system and a large and equal extension of the suffrage, expressed his preference for the latter. Without any demur, and with an admission that the suggestion of the member for Newark was included in the original scheme of the Government, but had been withdrawn as likely to weight it too much, the Chancellor of the Exchequer accepted the amendment in principle amid the enthusiastic cheers of the Opposition, vigorously protesting, however, that the concession was not made to the fear of renewed agitation. Hon. members now came flocking back to the House to learn that while they had been discussing their dinner, the most serious obstacle to the enfranchisement of some half a million of householders had been cleared away, and an important social custom—that of compounding for rates—had been virtually abolished so far as Parliamentary boroughs are concerned.

Till near midnight the House was engaged in examining this great change in the prospects of Reform, and the mode in which the compounders should be most conveniently extinguished. Conservative lawyers were ready with the declaration that it could only be effected by a separate Bill, but Mr. Henley, perhaps the most influential independent supporter of the Government, came opportunely to the help of Mr. Disraeli by showing that the proposal was quite consistent with the principle of the measure, which extended the franchise to every ratepaying householder, and by urging that it could only be carried against the array of vested interests by being embodied in the Bill now before the House. In his happiest style of humour and sarcasm, Mr. Osborne hailed the Chancellor of the Exchequer as the greatest Radical in the House, commended him for his marvellous feat of "lugging up that great omnibus-full of stupid—in a Parliamentary sense—heavy, country gentlemen," and making Radicals of them, and playfully proposed that the Liberals should go over to the other side and range themselves behind Mr. Disraeli, who, having settled the Reform question, would one day settle the question of the Irish Church. After a wrathful condemnation by Lord Cranborne of "a change of startling magnitude" in the Bill, "which amounted to an entire abnegation of all the principles on which the right hon. gentleman's party had ever acted," progress was reported.

On Monday a very full House assembled to hear the final decision of the Government as to the doomed compounder. Mr. Disraeli announced that he should endeavour to carry into effect Mr. Hodgkinson's amendment by clauses in the Reform Bill itself, which he would lay on the table on Thursday (to-morrow), and that he would also then state the course which the Government would recommend for sending the Bill to the Upper House as soon as possible—an indication that no serious opposition is expected. The various amendments on clause 3 (the borough franchise) were then withdrawn, and the clause passed, but not without a protest from Mr. Lowe, both against the change and the manner in which it had been brought about. He expressed, in one of those masterly speeches which all must admire, though exhibiting an utter lack of faith in human nature, but which, for reasons so fully explained by the right hon. gentleman, is likely to produce no practical effect upon the legislature, that household suffrage with a lodger franchise, which will give a vote to anybody who likes to have one, provided he is not a householder, is simply a revolution—a transfer of power from the top to the bottom of society; and he denounced the fatuity of the gentlemen of England, who, on the maxim that it is good policy for an oligarchy to ally itself to the lower sections of democracy, are, with all they have at stake, flinging away their power, without the shadow of an equivalent of any kind. "Have you," exclaimed the right hon. gentleman, in the bitterness of his disappointment, "so totally unlearnt the simplest lessons as to believe that it is by going into the depths of poverty and ignorance that we are to find the wisdom to manage the delicate affairs of this great Empire? I believe you have; and by doing so you have branded yourself with a stigma that your party can never escape from." The party and the country were going to ruin both. To this oratorical burst, Mr. Henley responded in his blunt and homely manner that it was not a Conservative policy to let the pot go on boiling till it overflowed, and brought them to a much worse state of things. And he added, with much force, "that if they were wise in time they would have a much better chance of persons acting together for a common end, the benefit of the country, than if they followed such advice as that of Mr. Lowe's, and kept steadily opposing these things until they actually almost forced people in the humbler classes to set themselves in antagonism to all other classes." More Conservative protests followed, though somewhat feebly uttered—notably from Mr. Beresford Hope, who drew quite a pathetic picture of "the castle, the avenue, and the deer-park" of the British aristocracy "crumbling away" at the advance of democracy. After the philosophic discussion, to which we refer below, the Conservatives made a last rally. On a division, which a few obstinate Tories forced on against the wish of the bulk of the party, the Liberals gained a victory by carrying Mr. Colville's amendment for reducing the copyhold franchise in counties to 5*l.* The Ministerial papers lead us to expect "important changes" in the Government Bill as it affects the county franchise and the redistribution of seats.

Mr. Stuart Mill obtained a quiet and respectful hearing—due alike to his personal reputation and the cause he took in hand—in supporting his amendment that the word "person" should be substituted for "man," and there is said to have been quite a galaxy of unseen fair ones in the ladies' gallery to listen to the arguments of the great Westminster philosopher in favour of a female suffrage. Mr. Mill bases his novel demand on the broad maxim—which seems to us to cover a palpable fallacy—that if women are not raised to the intellectual level of men, men will be pulled down to the mental level of women. His speech was logical and exhaustive, but is hardly likely even to convince the weaker sex, with the exception of a few of the more masculine spirits, that public life and electioneering contests are a fitting atmosphere for them to move in. Surely the influence of women over the "lords of creation" cannot have fallen so low that votes are necessary to give external expression to it. Mr. Mill parades their grievances—such as the leniency of punishments for wife-beating, the want of high-class education for women, and the unfair incidence of the laws of property, but these are evils that woman can get removed whenever she cares to exert her persuasive powers, without stalking into the polling booth. Much pleasantry was indulged in during the debate, and not less than seventy-three hon. members voted with Mr. Mill in favour of female enfranchisement.

GRUMBLERS.

WHETHER it arises from a national deficiency in the quality of thankfulness, or from an excessive regard for our own personal comforts and rights, it is certain that we Britons have the character of being a people of grumblers. The old lion of England is always growling in the ears of foreigners, with a surly sense of his power; and at home a sound rating of political and social shortcomings is one of the luxuries of our free speech. The absence of a grievance would be felt to be itself a grievance. An ill-used Englishman hugs round him the mantle of his injuries, and stalks frowningly along in it with a grim pleasure at the thought that there are some in the world with whom he "does well to be angry." This feeling is just a weakness resulting from the serious, earnest, enduring nature of the race, which renders martyrdom on a small scale actually enjoyable.

Special classes, however, of the community have the credit of finding a state of chronic grumbling congenial. Bad roads, presenting a few ugly stones to stumble over and anathematise, form their chosen ways, and the dolorous, heavy air of murmurs they find invigorating. Tenant farmers, and "the working man," whom stump oratory refuses to recognise unless in a paper cap and moleskin trousers, are choice specimens of these classes. If we were to examine into the causes which have rendered such proverbial grumblers, it would be found that they lie, for the most part, not in having intrinsically greater grounds for complaint, but in circumstances which have led to an inordinate exaggeration of those which they do labour under. Their observations are often limited to their own special cases, and comparative ignorance exists as to the difficulties and burdens which oppress others. Were the latter more fully realised, there would be less of the blatant setting forth of particular class grievances. In some instances, too, the persistent denial by one section of society of the alleged grievances of another, leads to a magnification of the evils complained of and an emphatic assertion of them which borders closely upon untruth. A kind of traditional influence tends also frequently to maintain a grumbling reputation. It is a part of the established order of things with many to indulge in a lively snarl or a grunt of solemn warning. Their fathers were accustomed to that sort of thing, and it would argue a very degenerate posterity if the tone were to become milder or more hopeful. And so Broadcloth over his old port, and Fustian over his small beer, grow indignant about "rights," or prophetic of an early social collapse if the said "rights" are not preserved or obtained, as the case may be, much as their respective ancestors were wont to do.

In every social circle, however, the constitutional grumbler is to be met with. A common type is a plethoric personage with a tragic voice, generally hoarse, who is in the habit of flushing, and staring, and asking how long certain grievances can be borne—"Sir," which statistical enquiry you will, if a wise man, refrain from answering, as you will certainly blunder and have your presuming ignorance exposed with some asperity by your interlocutor, who you may be sure only intended his question to be a rhetorical preparation for a climax of denunciation. The pale-faced murmurer, hovering with a dismal pathos over all kinds of imaginable miseries, full of querulous fancies and feeble complaints, is also distressingly familiar. A diseased taste may delight in dressing sores, but though good may result from the indulgence of such a morbid temperament, it nevertheless makes an unhealthy condition, and so it is with those who set themselves to redress evils, not from the pure and lofty enthusiasm of noble sentiments, but for the satisfaction of pugnacious or lachrymose tendencies.

Grumbling has its healthful uses. It is a relief for the spleen which might, if it worked silently in

the system, vitiate the whole body. It is often a safety-valve, whether it be one for petulant humours, or the serious discontent of a nation. Petty vexations, suppressed, induce an unwholesome state of feeling, which is as disagreeable to others as it is full of personal discomfort, while if given free utterance to, the annoyance is blown off in a gale of words, and you are, if anything, rather more cheerful and amiable than before. The chilly Grumio can afford to have his merry humour after he has vented his wrath on master and mistress, roads and weather. And in much graver matters "protesting" is a satisfactory business. It quiets conscience as well as affords the less moral gratification of knowing that you have hit out as hard as you could under the circumstances. To the grumblers of bygone days, too, we owe the correction of many of the anomalies and abuses that had crept into our otherwise "glorious constitution." Like the sense of pain, it has served to indicate disorder in the body politic, and has set wise men to search out remedies, and doubtless it will continue to have its private and public uses even if it should obtain the panacea of a Reform Bill.

But the unhealthy species of grumbling is unfortunately the most common. The evil eye of envy is cast at the prosperous and the honoured by not a few people who happen to have light pockets and to be in ill-odour at the same time. Of course it requires a rather unusual combination of philosophical and angelic qualities to see without concern your neighbour in sleek good condition while you are unable to solve the problem of making both ends meet. It is far easier to feel charitable towards the poor and distressed than to be just towards the rich and happy. Ulysses can moralise at the sight of the mad Ajax and pity the hero in his sorry state. But Melibœus looks grudgingly on Tityrus warbling beneath his beeches. There are two kinds of envious feeling, indeed—one simply desirous of a share in the happiness of those envied, the other wishing them a positive deprivation of their enjoyments and possessions. It is the latter which is the odious, nasty habit of mind. The discontent which would, and does, manifest itself in every condition of life, rendering its unfortunate subject observant only of those features of his case which may be unpleasant, and exaggerating with equal blindness the happiness of the lots of others, is fruitful in a form of grumbling, the helpless weariness of which, despairing ever to relieve, you are only glad to get rid of—if it be by a kick.

The sense of unredressed wrongs is that which gives the keenest edge to grumbling. The consciousness of having merited his punishment may not dispose the garrotter who is ordered to be flogged to entertain kindly feelings towards the jury, or suffice to prevent a wish to have it in his power to apply his knuckles to the throat of the learned judge; but if the alleged criminal were really innocent of the crime laid to his charge, with what intense bitterness would he regard the formalities and agents of justice. The standard by which people estimate their deserts is of such an exceedingly fluctuating character, so regulated by a free exercise of the right of "private judgment," that in the majority of instances the sense of wrong is a chimerical creation resulting from an undue development of the organ of self-esteem. Clever, smart Mr. A thinks that he has by far the greater claim on the score of ability to the appointment which dull, plodding Mr. B nevertheless gets; but the Minister in whose gift it is happens to estimate capacity for work above a complacent self-assurance. Many a curate deserves to be a bishop, many a briefless barrister to be a judge, many a poor half-pay officer to be a field-marshal, if their own estimates of themselves were taken. But the good easy world shrugs its shoulders at their grumbling, and gives them pity without promotion.

Some grumbling is altogether a fiction, and is assumed as a pleasant disguise for intense self-satisfaction—worn as a garb of humility to set off gracefully the swelling of vanity. Your *parvenu* stock-jobber, who has grown rich by a lucky turn of the wheel of fortune, will depreciate the bouquet of his wines, be hypercritical on the aspect of his newly acquired mansion, which he terms a "box," and will be careful to assure you that so-and-so, who is known to have the best stud in the county, can "positively" give you a better mount.

But rising above the cantankerous growls of apoplectics and dyspeptics, the ill-mannered snarls of envy, the dreary whines of neglected merit, and the vulgar and silly mumbles of pretentiousness, there is the hearty, vigorous, old English grumble. Often, indeed, it is crotchety, prejudiced, and surly; but in the main it has the ring of self-reliance, of honesty, of courage, and of freedom, like the roar of the fierce sea-wave that foams round our rocky island. We would not that that grumble should cease to be heard in the land. It has been the bark before a fierce fight at foreign foes. It has been the warning in times of domestic peril which has summoned all hands to trim "the ship of state" so as to ride out the threatening storm.

THE PARIS EXHIBITION.

It would be difficult to imagine a gayer scene than that which Paris, the ever-gay city, now presents to the numerous visitors assembled within its boulevards from all parts of the world. Carriages of all kinds dash along its picturesque streets and environs; omnibuses with the constant announcement hung over the doorway, "*Complèt*"; and pedestrians of all classes flock together, in one continuous stream, to the great centre of attraction, the Great Exhibition of 1867. Our own of 1851, which resulted from the happy plans fertilised in the brain of our late Prince Consort, has proved, as he wished, the inauguration of these useful competitive exhibitions of industry in brain and hand, the whole world over. A more magnificent collection, or a more skilfully-planned exhibition, than the one we have just visited, has never yet appeared.

Many of our readers, however, will quite sympathise with us when we say that our first impression was one of bewilderment and disappointment. We were prepared for its ugly gasometer-like appearance outside: but on first entering, from whichever point we may choose, we miss that grand *coup d'œil* which formed the chief feature of our own in 1851, and which has been continued to us in the Crystal Palace at Sydenham.

There is no single place where a large extensive view can be obtained. We would suggest to all about to visit it, at once to walk through any avenue he may enter to the very centre of the building, which will prove to be an out-door garden, in which tastily-laid beds of flowers and statuary form the chief feature. Standing in the centre of this he will perceive at once the plan of the exhibition. Around this comparatively small centre, a succession of circles, of course increasing to its outermost circumference, are described; and from it radiate avenues like spokes from a cart-wheel, except that the wheel is oval instead of round. These spokes are tenanted by different nations, so that if you wish to see one nation's works alone you have simply to go along its spoke, each one being, as it were, variegated in colour or materials as it passes through the several circles, which are composed of exhibitions of articles in the following order, commencing from the centre, viz., Museums of History and Travel, Works of Art, *Matériel*, *Mobilier*, *Vêtement*, *Matières premières*, and Manufactures—a wall divides the last from the refreshment departments, to which all nations contribute as you reach the extremity of the spoke.

From the centre we read the names of the nations occupying the various positions, not, however, by any means in an equal proportion; France naturally retaining the lions share of the room in the proportion of six to sixteen. We read after the six sections of which France takes, the names of Algeria, Belgium, Prussia, German States, Austria, Switzerland, Spain, Portugal, Greece, Denmark, Sweden, Norway, Russia, Italy, Turkey, Egypt, Persia, India, and Great Britain.

Some of these countries having taken a modest slice only in the main building, and having found it impracticable afterwards to exhibit all their contributions, have had to build *annexes*, the largest of which is jointly occupied by America and Great Britain for machinery; the former having placed there sewing-machines and locomotives; the latter agricultural machines made by such well-known firms as Clayton, Shuttleworth and Co., Hornsby and Sons, Fowler and Co., Robey and Co., Barrows and Carmichael, Underhill, and others.

It would be impossible within our narrow limits to attempt any lengthened report or criticism; our object being simply to give a popular idea of the Exhibition so as to facilitate the method of seeing it. We prefer describing the circles to walking the avenues, so that entering one, say the *Mobilier* for example, you can compare, as you walk along from one country to another, the excellencies of each one in that particular department. Here it would be difficult sometimes to say which carries the palm between the French and English. Side by side you have the superb exhibitions, familiar to all, though, perhaps, never before to such great perfection, of the Sèvres china and Minton's English ware; the gorgeous jewellery in which French taste competes with English value; while in the Gobelins tapestry our neighbours stand unrivalled. The pictures, as you describe their circle, need no inscription over the doorways as you enter to tell you this is French, Belgian, or English, and so on. Ever widening become the circles until you are amid the whirl of machinery, and at the outer wall, appropriately enough, the Food Court hints of the other side, where Messrs. Huntley and Palmer's biscuits and Messrs. Crosse and Blackwell's pickles are to be seen, not as here they are through their elegant cases encircled in flags, but in the refreshment rooms of Bertram and Roberts, or even in the grand *restaurant* of Gousset, the French caterer. It would not do to close our brief notic without advising our friends to find out among the annexes the park, which, although scarcely finished, is well worth a visit, even at the expense of an extra half-franc, to see the hothouses, fernery, and grounds so tastefully laid out, where also may be seen contrivances for rearing salmon and other piscatorial devices.

The Anniversaries.

THE PEACE SOCIETY.

The fifty-first annual meeting of the friends and supporters of this society was held on Tuesday (yesterday) evening, in Finsbury Chapel, Moorfields.

The chair was taken at half-past six o'clock, by Joseph W. Pease, Esq., jun., M.P.

The Rev. HENRY RICHARD, secretary of the society, read an abstract of the report. It began by a reference to the losses which the society had sustained by the death of many friends during the past year. Two names were especially singled out for notice. First, that of Mr. John Priestman, of Bradford, who, having by his intelligence and industry attained to commercial prosperity, instead of employing his wealth and leisure in the indulgence of his own selfish pursuits, threw himself with great interest into various movements having for their objects the promotion of the social, the moral, and political well-being of his fellow men. Upon the death of their lamented friend Joseph Sturge, he was one of those who rushed forward to grasp the falling banner as it dropped from the hands of one who was regarded as a standard-bearer among them. Another name was that of Edmond Fry, who at the last meeting stood in the place which the secretary then occupied. He devoted for many years the labours of his pen and tongue to the propagation of the principles of peace. He died literally in his work without the briefest interval of inactivity between the toils of earth and the rest and reward of heaven. The committee had continued their labours by the distribution of tracts, the gratuitous circulation of the *Herald of Peace*, and by lectures and meetings throughout the country. Mr. Neil had delivered 98 lectures in the midland counties, and had during the year addressed fifty thousand persons on the subject of peace. The committee had to report an improvement in their finances, owing to an exceptional increase in legacies, and partly to the exertions of Mr. Appleton in appealing for pecuniary assistance to the friends of peace. Encouraged by the state of their funds, the committee propose to make a further use of the power of the press, by furnishing to papers a supply of facts and statistics, and by issuing more than one new series of publications adapted to popularise the peace question in various aspects. The Exhibition of All Nations held this year in Paris was an event which the committee could not overlook. For though the anticipations which the Exhibition of 1851 gave rise to, had been disappointed, yet there could be no doubt that these Exhibitions had a tendency to promote friendly and fraternal feeling by bringing men of different countries into pleasant and profitable relations, and by turning national emulation from the bloody conflicts of the battle-field into the peaceful rivalries of commerce and of art. The committee, therefore, resolved upon sending a deputation to the Emperor of the French in the hope of obtaining his sanction to an International Peace Congress at Paris during the present year. This deputation, consisting of Mr. Henry Pease, Mr. Joseph Cooper, Mr. L. Chamerovzow, and the secretary, were honoured with a personal interview by the French Emperor, who expressed his willingness to aid in the promotion of the objects of the society, and the deputation left Paris with the conviction that the Congress would be held. But for reasons unknown to the committee, they had received a communication from the French Government, expressing great regret that they could not accord the authorisation that had been asked for. Since the last meeting of the society, the two great German nations had rushed into deadly strife. What had been the result? It had been said that nearly all the wars that had ravaged Europe had been undertaken in the interests of peace. But the very reverse had proved to be the case; each war had left in the bosom of nations some sort of bitterness that has always threatened to bring up a crop of heart-burning animosities. Now the first effect of the German war had been to induce every Government in Europe to rush frantically into an unlimited augmentation of its destructive forces; and the second effect was to rouse a feeling of such jealousy between Prussia and France as to bring them to the very verge of war. The committee rejoiced in the success of the late Conference, not only because bloodshed had been avoided, but because they had seen one of their own favourite ideas for the first time practically realised. (Hear, hear.) The Marquis de Moustier, in communicating the result of the Conference to the French Legislative Assembly, used these remarkable words:—"The Government thinks it useful especially to point out how for the first time the meeting of the Conference, instead of following a war, and confining itself to sanctioning its results, has succeeded in anticipating war and preserving the benefits of peace." This was a precious indication of the new tendencies which prevail in the world, and over which the friends of progress and civilisation should rejoice. The committee were of opinion that the main evil would remain untouched so long as nations keep up their present enormous armaments; and they accordingly addressed a memorial to Lord Stanley, suggesting that he should propose to the Conference to come to

an understanding among the Great Powers for a mutual and simultaneous reduction of their armaments. Lord Stanley, it was understood, did bring the question forward, and though he might not have succeeded at the moment, he was entitled to the gratitude of all the friends of peace throughout the world. The committee also considered that their gratitude was due to the Queen, for having with her own hand written a letter to both Sovereigns, remonstrating against their plunging Europe into a war. (Applause.) Might they not say of this act of hers, as our poet said,

> Mercy doth become the throned
> Monarch better than his crown?

The committee also acknowledged the eminent services which Lord Stanley had rendered to the cause of peace by the part he had taken not only at this Conference, but in proposing to the American Government to refer the question of the Alabama to arbitration, and for the admirable and conciliatory spirit in which he had conducted the foreign affairs of this country. (Hear, hear). The committee also noticed with satisfaction the movement in favour of peace which had sprung up spontaneously among the working classes of France and Germany, and they felt a strong desire that the working men of Great Britain should join in this demonstration by sending addresses of congratulation and encouragement to their brethren in France and Germany. The committee also reported that steps were about to be taken for the formation of an International League of Peace in Paris, and they were sure the London Peace Society, which had been so long toiling in the same cause, would join in sending across the water a cordial greeting to its young sister, the League of Peace. The report concluded with a recapitulation of the number of lives that had been sacrificed, and the amount of money expended in war during recent years, and observed that, while prodigious sums of money continued to be drawn from the industry of nations to keep up the enormous armaments of Europe, the Peace Society must hold up with a firm and resolute hand the banner of peace.

The CHAIRMAN said it was an unusual thing for a young man who took hardly any part in the society to find himself at once in the place of the president. Still he could assure them that the warm interest taken by his father in this society was undiminished, and although prudence forbade his attendance that evening he was still able to follow the movements of the society, and to feel interested in its affairs. He thought it was very desirable annually to take, as it were, stock of the proceedings of the society, and find where they were standing, whether nearer or farther from their object. Turning to the history of this society, he found that in 1851, when the first Exhibition was opened, many felt that the effect of bringing under one roof the various nations of Europe, and stimulating the arts of peace, would be to do away with the rivalries of war, and inaugurate the reign of universal peace. Since that time, however, those bright views had been destroyed by not a few instances of war. They had had the war in the Crimea, the Indian Mutiny, and more recently the war in Germany. Notwithstanding all this, the society continued to promulgate its doctrine, the doctrine of the New Testament, that all war was at variance with the spirit of Christianity. But though the past presented a dark view, he believed if they looked forward they might take hope for the future. In fact, he thought it was but another instance of the deepest darkness immediately preceding the dawn. Evils seemed to have so accumulated that it would be impossible for the nations to go on much longer without a change for the better. The society did well to take note of the recent treaty with regard to Luxemburg. That was a great triumph of the principles of the society. In that case, three or four days spent in London by the representatives of European Powers had prevented the threatened war, and had set up a precedent which would doubtless be henceforth generally followed. The events of the past few years had made all nations glad to meet together for the purposes of peace. Thirteen or fourteen years ago France, England, Russia, and Turkey engaged in the Crimean War, and he believed the effect of that was that those nations retired from the contest thoroughly disgusted with war. That popular spirit which urged it on saw its error before it was over, and this generation would not forget the experience it then gained. Again, if he turned to Austria, which kept aloof at that time, she had suffered great reverses, and had seen the army she had nourished with so much care and at so great expense, unable to defend her in the day of trial. Prussia, though a conqueror, was now impoverished, and felt herself unable to carry on another war immediately after her late campaign. France had been disgusted with the war in Italy, and Napoleon had seen the horrors of that campaign even though a victor. These events had produced such a feeling throughout the nations that when the Luxemburg dispute arose, they were all glad to have recourse to the Conference. It had struck him that during the last few months, a decided change had taken place in the tone of our newspapers, and no doubt many of those present had noticed the same thing. They would all recollect the way in which the journals spoke of this society at the time of the formation of the Volunteers; but now their tone had considerably changed. The honourable gentleman then read an extract from the *Times* illustrating this view. There was also another point to which he wished to direct their attention, namely that of the immense debts which had been contracted by the various nations of Europe, and which Lord Brougham had called "debts piled up for posterity which posterity would never pay." The total debts of all the nations of Europe amounted at the present time to upwards of eleven thousand millions. There were also more than six millions of men trained to arms, costing the nations five hundred millions of pounds per annum. This expenditure kept creeping up year by year in this country, because Englishmen had got into their heads a doctrine that the best way of keeping peace was to be prepared for war. Perhaps there never was a doctrine more costly to Europe than this. They might as well say that the girl who played her piano day by day never wished to appear in public; or that the boy who was continually practising at cricket never intended to play in a match. This doctrine had produced a system of rivalry between the countries of Europe which had gone on increasing till it might almost be regarded as a *reductio ad absurdum*. From 1835 to 1845, England and France had each increased their war expenses by about fifty per cent.; and at the present time our expenses were more than double what they were in 1835. He might be asked what deductions he intended to draw from these facts. One was that this expenditure entirely arose, not from those who sat upon the throne or from the Government, but from the people themselves; and so long as they continued when drinking the health of the "Army and the Navy," to declare that to keep at peace we must be prepared for war, so long would this state of things go on. In the ten years from 1855 to 1865, our total expenditure was 789,000,000*l.*, of which only 105,000,000*l.* had been for the civil service, and 48,000,000*l.* for the cost of collecting the revenues. They must either stop this continued increase or national ruin must inevitably overtake them. He trusted that the principle laid down by Lord Stanley in one or two of his recent despatches would be carried out, and that the army and navy establishments would be decreased, and the spirit of peace fostered among the nations. He could not, however, conclude without adverting to what might be called the higherg round of the Peace Society, namely, that war was entirely opposed to the spirit of Christianity. Of course, it would be a difficult thing immediately to carry out this doctrine, and no doubt England was surrounded by nations who did not take the same high view of these things; but they must labour to prepare the public mind for the adoption of their principles, and not expect any great and sudden alteration in the warlike establishments of the nations. He did not think that they would at once accomplish the objects they had in view; but if all, as individual members, silently laboured to propagate the doctrine that the Christian dispensation was one of peace, they would gradually bring about a better state of things. When they considered the evils of war, and the evils of the recruiting system which had been so ably exposed in the report issued by the Commission on Recruiting, they would be able to form some idea of the time when nations should no more lift up their swords against each other, neither should they learn war any more.

The Rev. R. HOOPER, a clergyman of the Church of England, expressed the great pleasure he experienced at being able to attend the meeting, because he believed the Peace Society to be in the very forefront of good societies in the present day. The co-operative principle prevailed in the present day in connection with every object for the promotion of the welfare of society. Next to the Bible Society, he regarded the Peace Society as the most valuable; the great purpose for which it had been formed fifty years ago was to put down war on the earth. The time for the operations of such a society had come; the great success which had attended its labours hitherto was the proof that its time was come. It was said that the Peace Society had not succeeded in putting down war. It should be remembered that wars and violence had existed in the earth upwards of 6,000 years; and it could not be expected that they could be put down at once. But he submitted that great progress had been made during the last few years. The recent Conference proved that a vast deal had been done; and, he believed, to a great extent, through the labours of this society. It was the Peace Society which took the first step of recommending the substitution of arbitration before war, in the place of arbitration after war; and in this Conference, which was the first successful instance of an arbitration before war, marked what great progress had been made. Then, see at the present time, how the whole country was set upon the principle of non-intervention. At the time of the Crimean war the idea of non-intervention was scouted; but what a wonderful change during the last fifteen years. From one end of the country to the other non-intervention was professed, and defended by everybody; and he could not help referring to the great satisfaction with which the country received the announcement from Lord Derby that England had given only a joint guarantee—not a separate guarantee—for the neutrality of Luxemburg. Look, again, at the altered tone of the press, which now, as a rule, denounced war, and pointed out the folly of settling international disputes by an appeal to the sword. He believed war would ultimately cease, though, for a time, he had no doubt there would be destructive wars arising between nations. One encouraging feature was the growing intelligence of nations, and the increasing interest which they had in each other's welfare. There was gradually extending throughout the world a guild of industry, which would tend more and more to bind the nations together in the bonds of peace. Commerce, industry, intercourse between nations, railways, and electric telegraphs, were, without doubt, the great pacificators. Years hence, people would look back with horror upon the wars which have desecrated the earth, and upon the system of keeping up enormous armies for the purpose of mutual slaughter. He concluded by moving the following resolution:—

> That this meeting rejoices in the conviction, that in spite of recent deplorable outbreaks of the war-spirit which have dishonoured the civilisation and Christianity of our age, there are encouraging symptoms of progress in the direction of peace, as evidenced by the greater reluctance and hesitation shown to rush into war, and by the frequent efforts made by Governments to adjust their differences by other means than an appeal to the sword, of which the late Conference in London, which has so happily concluded its labours, is a gratifying illustration.

Mr. ELIHU BURRITT seconded the resolution. After paying an eloquent tribute to the character of the late Mr. Edmond Fry, he said on several former anniversaries he endeavoured to extract a few gleams of hope from the dark clouds that seemed to spread their raven wings all round the civilised world; to show to those tempted to despond that there was here and there a break in the clouds revealing the sunny sky of a better future for mankind; that when the temporary darkness rolled away we should see a brighter firmament than Christendom ever beheld before; that the precious seed which they had carried forth and sown with toil, and tears even, by the stony pathways and thorny waysides of the nations, had not perished for lack of earth or for lack of moisture, but that, like the immortal vitalities of eternal truth, it had taken root, and was germinating to a glorious harvest even under the iron heels of war then stalking over many a green land and blackening it with its curse. (Hear, hear.) On the last occasion that he spoke from that platform he dwelt especially upon that token for good which every friend of peace ought to recognise in the proposal of the French Emperor to the nations of Europe to meet in general Congress, not only to adjust several European questions then assuming a serious aspect, but to arrange some basis of mutual arrangement for a simultaneous and proportionate reduction of those vast war armaments which were now pressing with such crushing weight upon their industry and strength. There was good reason to believe that had that Congress met at the time, and in the spirit proposed, the Danish war would have been anticipated, and the great German war that resulted from it would have been prevented. Still those two lamentable wars, one following the other in such quick succession, had not destroyed the growing structure of peace, or even blocked up the pathway of its progress. They had established collaterally one of the great principles that belonged to the peace programme; they had proved that the doctrine of non-intervention had become an adopted and practised policy among great actions. It was difficult to conceive how any case could hereafter arise which should so strongly tempt to move England to interfere with a foreign quarrel as the Danish question. Still England held fast to her moorings, the great and solid principle of non-intervention. The French Government and people were moved by a like sympathy; but France also held fast to non-intervention. Now, these and other recent experiences gave us full and fair reason to believe that non-intervention was becoming a well-recognised and well-established policy among the leading nations of Europe. Here, then, was one of the great measures which they had advocated from the beginning adopted and acted upon. Even the youngest adherents to the cause of peace would remember what importance that great international patriot, Richard Cobden—(applause)—attached to this very principle, how he laboured in Parliament and out of it to induce his own and other Governments to adopt it. Then another, the central capital and crowning, measure which they had advocated from the beginning, had been equally accepted and acted upon by the leading Powers of Europe. From the very beginning of their existence the English and American Peace Societies had urged as a substitute for war recourse to impartial arbitration, or to a Conference or Congress of nations which should bring to bear upon the question in controversy the spirit and principles of equity, the dispassionate opinions of disinterested and unprejudiced minds. The evidence of the last few years, of the last few days, had proved that no war could ever again take place in Christendom, or be seriously threatened without a sincere and persistent effort on the part of the outside powers to prevent it by recourse to arbitration or to a Congress. Then, a third and very important measure which they had advocated was progressing very rapidly to its consummation—a well-defined case of international law and equity which should guide and enable a congress of nations to settle the most agitated question arising between them. They had laboured twenty-five years to bring about this result, to enlist the best legal talent and authority in Christendom to take that jumble of discrepant opinion, conflicting precedent, ironically called international law, and to elaborate out of it a well-defined code, clear and strong with common sense and honesty, which should win the adhesion of the common conscience as the rule of equity among nations. As he had said, this great measure was progressing rapidly to its consummation, which, perhaps, they might realise before the close of the present year. At the last meeting of the Social Science Congress at Manchester, Mr. Dudley Field, an American lawyer of great eminence, brought forward the subject in a masterly argument, and after a full and able discussion a committee of eleven distinguished jurists of different countries was appointed to elaborate such a code and report it at the

next meeting of the Social Science Congress. So before this year came to a close, we might see a work accomplished which should make war for ever impossible in Christendom hereafter. Now, was he too enthusiastic in asking, were not these full and fair signs of promise for the future? were they not patent, practical proofs of progress which should encourage the most timid and despondent friends of their cause? We had a new source of hope in two or three powerful influences recently brought to bear upon the question of peace and war. There were two kinds of forces operating in the natural and the moral world. There was the volcanic force, the earthquake force, the lightning and thunder force; these were all noisy, impulsive, spasmodic forces - they sometimes blew up a mountain, rived open the earth, and broke down a forest. Then there were noiseless, sleepless, gentle forces, like the light, the heat, and the dew; these quiet forces were the breathings of Omnipotence in nature, resuscitating a dead world, clothing it with beauty, and setting it a-beating with all young pulses of spring and the golden glory of summer life. (Applause.) A roaring, thundering tornado, might smite a great cathedral with all its boisterous rage, and not displace a stone; but the little sunbeams of summer, more noiseless than even the dew, would permeate and expand that vast structure, adding inches to its morning stature. (Applause.) So in the moral world, all the brute forces that act upon it and in it are noisy, impulsive, spasmodic. War it the most brutish and boisterous of them all. It was a tornado that gathered into itself all the violent ailments and human passions and prejudices as it swept over the scene of its fury. It was a tempest full of the lightning and thunder of wild and mad indignation. All the strong and impetuous forces of hate, anger, jealousy, and all the worst vices of a nation's mind were drawn into it. Then all the romantic histories and ambitions of military fame, the unreasoning impulses and vague notions of patriotism, and lower ideas and interests, gave a kind of variegated halo of attraction to the gathering storm, and when it had thus accumulated all these boisterous forces into one compact power, and threatened to burst upon the nations with all its wrath and rage, one well might look around in dismay and ask, What and where are the forces to resist it? But those forces did exist and act, though they might be as gentle and noiseless as the sunbeams of summer. What the sunbeams did to vast structures of iron and stone, these quiet moral forces did to the greatest structures of human society; they expanded, warmed, lifted great nations to the stature of a higher and better mind. (Applause.) How the gentle touch of one woman's hand might turn the helm of a powerful and mighty foreign power from the maelstrom of war! Who could say what earthquakes of fury and dread ruin were turned away from Christendom by two simple notes penned by Queen Victoria to the French Emperor and the Prussian King on this Luxemburg question? (Loud applause.) The influence which she brought to bear was as noiseless and gentle as the footsteps of the summer sunbeams or the footfall of the evening dews. But it permeated and softened the iron and the stone. The day was coming when just the kind of influence which she put forth would curb and control the iron force of brute power; when the nations would not listen for the voice or the step of God in the earthquake or in the whirlwind, but in the still small voice of just such words as she addressed to the two angry potentates of Europe. Another hopeful sign was the extension of combination among labouring men. There was one aspect of this movement full of hope and promise for the cause of peace. These allied armies of artisans were organising a strike for humanity which shall benefit all the coming ages. They were organising a mighty, magnificent strike against war and the whole war system. They began to see and feel that war had been a horse-leech that had battened at their veins in all ages and countries—that it had preyed upon their blood, filched away their earnings, taxed their bread, and degraded them to be the veriest tools and victims of brute force. They began to see and feel that their humanity was worth something more to themselves, and something more to the world than to become food for gunpowder. (Hear, hear.) They began to see and feel that they belonged to, and formed one great industrial brotherhood, and that no sort of war could be raised in any country without their feeling its keenest edge. Let the artisans have one great strike against war; and capital, commerce, industry, enterprise, and wealth might well say, "Grace, grace unto it." (Applause.) And now, as if to crown all these gracious influences with a glorious consummation, we had the Great Exhibition at Paris. These and other influences all converged towards the condemnation of war; and if ever there was a time for the friends of peace to organise a great movement against the barbarism of war, that day had arrived. Let them take this flood at its tide, and see if it would not lead on to fortune for mankind, and greater fortuue than all the money wealth of the world could measure or express. (Applause.)

Mr. SAMUEL BOWLY moved the next resolution:—

That this meeting has observed with the deepest interest and satisfaction, the popular movement in favour of peace that has lately sprung up on the Continent of Europe, and rejoices to find that it is about to assume the form of a regular and permanent organisation, which it is earnestly hoped may hereafter exercise a powerful and auspicious influence on the relations of peoples and the policy of states. The meeting greets with respectful and cordial salutations the League of Peace recently inaugurated in Paris, and desires for it ample success in its arduous but glorious undertaking.

He said he had great faith in the rapid advancement of this question, but he strongly desired that the Christian principles which animated them should remain in the ascendant in pushing forward the doctrines of peace, and not that commercial or political considerations should be allowed to prevail. He was glad to hear that the committee intended to make more use of the press, and notwithstanding what his friend Elihu Burritt had said about the influence of the Sovereign, he had more faith in the power of the working classes to reform the nation on the question of war and peace. They had fewer interests that stood in the way of their action, and if their organisation could be fully developed, he believed the working classes would be found generally on the side of truth and honour. He had great faith that, if they could bring out public opinion, they should make a great movement. There were more persons kept in order by public opinion than by the law or the Gospel. Therefore, they wanted a few thinking men, who felt zeal on this question, to bring out this public opinion, but always based on religious principle; and then he believed we should see a great change brought about much more rapidly than we expected. When a question became ripe for settlement, public opinion acted with great rapidity.

The Rev. Dr. BURNS, in seconding the resolution, said the three great curses of the world were intemperance, slavery, and war, and he found that those who were engaged in a crusade against one, were engaged in a crusade against the three. He thought peace principles were good in every point of view. If we looked at them as patriots, we saw that our nation's welfare was bound up with peace. If we looked at them as philanthropists, what right had we to employ missiles of death and to send unprepared into eternity millions of our fellow-men? Then, again, what could we say in this matter with reference to Christianity. He could not understand that any disciples of Christ could extract from the life of Christ, the precepts of Christ, or the doctrines of Christ, principles of war. The whole edifice of Christianity was based upon peace. Our Saviour was the Prince of peace; the Gospel was the Gospel of peace; the New Testament was the revelation of peace; the morality of Christianity was the morality of peace; the ultimate end of Christianity was the establishment of universal peace. Was not war one of those tremendous evils that must be blotted out—was it possible that the principles of Christianity could produce their effect upon mankind and war continue? The anthem that was sung at the birth of our Lord ought to be written on every peace banner—"Glory to God in the highest, on earth peace, goodwill toward men." All war was entirely hostile to the spirit of the Gospel; therefore he never found any difficulty in preaching peace sermons, in offering peace prayers, in cultivating peace influences. The happiest and holiest state which we could occupy in this world was to have the spirit of peace of the Lord Jesus Christ dwelling in our hearts. He believed the time was speedily coming when the Christian Church would rise and maintain its own dignity, and stand above all the possibilities and all the expedients of war. Worldly men might contend for the necessity of war, but the Christian Church ought surely to live in a higher, holier, and more heavenly atmosphere. Peace was the grand essential atmosphere of Christianity; he did not understand how the spirit of Christianity could exert its legitimate influence except in the holy influence of peace.

A WORKING MAN in the body of the meeting, said this question of peace was essentially a working man's question; and he had come there principally to hear what interest was taken in the working man by the Peace Society. He attend the meeting of the society two years ago, and on that occasion the working man was never mentioned; but since that period the working man in this country had arisen to be a greater power than he was. He was certainly a great political power, and the working man of the present day knew that this question of peace and war was essentially his question. He was glad to hear from the secretary that the working men in France and Germany were persevering in action against the war system; and though not connected himself with trade societies, he believed that at the forthcoming international congress of working men to be held in Paris it was intended to make the question of standing armies one of the most important questions for consideration, not as an English, a French, a German, or a Belgian question, but as a working man's question. He was convinced that when the working men did really take up the question in this spirit that there would soon be an end to standing armies, and an end to war.

Mr. HANDEL COSSHAM moved the last resolution:—

That this meeting approves of the efforts made by the committee to arrange for the holding of a Peace Congress on the Continent during the present year, and hopes it may yet succeed in accomplishing this object.

He had a strong conviction that the peace question, like a great many other questions, was about to enter upon a new and important phase. He believed that during the last fifteen years the nations of the earth had had an experience of the horrors and evils of war such as they never had before, so that the attention of statesmen, Christians, and of working men as a mass had been called to the subject; and he believed there was a much larger amount of public opinion now maturing on this question than had ever been known. People were getting to be satisfied that if our civilisation meant anything, it meant that we must find some substitute or other for this terrible war system. The day was not far distant when war would be condemned by necessity as it was by Christianity. We had emerged from the darkness of the past, and we were prepared for the day when arbitration would be substituted for the fearful evils of war. It was a disgrace to us that that day had not dawned before. He quite agreed with Mr. Bowly that conversions on great public questions were much more rapid than we were aware of. What a marvellous conversion we have had during the last twelve months on the great political question now agitating the country! (Hear, hear.) He did not refer to the matter politically, only for this reason—that if from so unlikely a source as the Conservative party they had received the offer of household suffrage what change of opinion might they not expect on the question of war and the maintenance of standing armies? When the nations of the world became prepared for the inauguration of great principles, the conversion of nations to those principles was more rapid than we believed. It was the few who permeated the mass, it was the few that led the people; and when the moment arrived, the minds of the people which had been silently prepared by the efforts of the few, suddenly yielded to the force of the new truth, and the work of conversion was accomplished. We could not go on with this military burden upon the nation much longer, and it was time to waken up as a nation to the truth that it was as dishonourable for nations to engage in war as it was for individuals. In France, especially, they were getting sick of the military system; they were beginning to understand that they could have no progress until that system was uprooted. Everything around tended in the same direction. Intercourse between nations was multiplying on every side; treaties of commerce and electric telegraphs were bringing nations to each other, and the more we know of each other the less chance there would be of nations engaging in war.

H. PEASE, Esq., M.P., briefly seconded the resolution, calling attention to a notice of motion recently given by Lord Elcho in the House of Commons, that the ballot should be imposed upon all persons twenty-one years of age to serve in the militia, no substitute to be allowed. Mr. Pease characterised the attempt as a return to the system of Austrian conscription, and expressed his hope that, if there existed among the working men of England the feeling which had been exemplified on many platforms Lord Elcho would live to see the truth that "War is a game which, were their subjects wise, kings would not play at." (Hear, hear.)

The proceedings were closed with the customary vote of thanks to the chairman.

BRITISH AND FOREIGN SAILORS SOCIETY.

The annual meeting of this society was held on Tuesday evening last at the Sailors' Institute, Mercer's-street, Shadwell, Lord Henry Cholmondeley in the chair. Prayer was offered by the Rev. J. Bowrey, after which the Chairman called upon Mr. FIELDWICK to read the report:—

The report stated that during the past year the operations of the society had been sustained and even extended; and that considerable success had attended the various departments of labour. The amount of work effected by the missionaries of the society at twenty-four home stations, and those in foreign parts, were stated as follows:—Visits to ships in port, 37 236; visits to seamen's lodging-houses, 2 238; visits to Sailors' Home and shipping offices, 976; visits to sick seamen, 1,526; visits to the families of seamen, 10 339; services on board ship, 1,182; seamen attending them, 15 116; emigrants attending, 3,211; services on shore, 4,357; seamen attending them, 204 319; Bibles sold, 1,469; Testaments sold, 2,263; foreign Gospels given, 11,127; religious tracts and other publications given, 225 033; ship libraries lent free of charge, 122. Besides this direct missionary work, the society is enabled to confer immense benefits in many ways by means of the Sailors' Institute at Shadwell, London. This building has now been open eleven years, and every year has witnessed its growing usefulness. The statistics of its several departments for the past year are as follows:—Visits of seamen to the reading and coffee rooms, 42 010; letters received for seamen, 3,489; deposits in the seamen's savings-bank, 977*l.* 10*s.*; navigation school students, 130; students who passed their examination, 50; during the past ten years of Mr. Nelson's mastership, students 1,400; of whom went up for the Marine Board examination, and passed, 450; religious services in the hall on Sundays and week evenings, 260; temperance and Band of Hope meetings, conducted by the Shadwell Total Abstinence Society, 186; seamen enrolled as members of the Shipwrecked Mariners Society, 1 281; amount of their subscription to the same, 192*l.* 3*s.* More or less work of a similar character is carried on at several of the society's branches. The report notes the fact that the number of foreigners finding employment in the commercial marine of Great Britain is rapidly increasing. An official statement, recently published, shows that of the 300,000 seamen in the service of this country in 1865, as many as 20 280 were foreigners, whilst the number so engaged in 1859 was only 12 300; so that the increase is at the rate of more than 2,000 per annum. The directors have felt that these strangers have a strong claim upon the sympathies of British Christians, and they have been anxious to meet their case as far as possible. Accordingly a house has been rented at Rotherhithe, in close proximity to the Commercial Docks, on the south side of the Thames, and is furnished as an Institute for Foreign Seamen, with a library and a depot of Scriptures in various languages. Many foreign sailors gladly avail themselves of this accommodation, and spend much of their leisure time there, engaged in reading, correspondence, or religious exercises. Two foreign missionaries reside on the premises, and are able to speak the German, French, Norwegian, Swedish, Dutch, Spanish, and Italian languages. The system of loan ship libraries has been carried out under the immediate superintendence of the library committee. They report as many as 122 libraries issued during the year. The agent engaged expressly for this department reports most favourably of its progress—the marked desire of many captains to be supplied with libraries, and the strong confidence he has that they must needs be productive of the happiest results upon the character of our seamen and the comforts of crews

at sea. The Bethel Union Register, with its unpretending banner (a blue star on a white ground) has been established but eighteen months, yet during that brief period as 361 members have been enrolled; its design is that in every port Christian men should be able easily to recognise each other, and by concerted action to strengthen each other's hands and hearts in the Master's service. Allusion was made to the appalling facts compiled by the committee of Lloyd's, that for the six months ending on June 30, 1866, there were 1,037 vessels totally lost, and 1,400 lives, and the report concluded with a feeling appeal founded upon these terrible figures.

Several earnest and eloquent addresses were then delivered, resolutions were passed, and a vote of thanks warmly accorded to the noble chairman. Among the speakers were the Rev. W. Emery, of Gravesend; the Rev. J. H. Pettingell, American Seamen's Chaplain at Antwerp; the Rev. A. Hall, of Edmonton; the Rev. T. Peters, of Watford; and several other gentlemen.

The meeting was well attended, and a great many captains and seamen were present.

EAST LONDON CONGREGATIONAL ASSOCIATION.—The annual meeting of the East London Congregational Association was held in Mile-end-road Chapel, on Monday, April 29th. Henry Wright, Esq., of Kensington, presided, supported by the treasurer, Thomas Scrutton, Esq., and the Revs. W. Bevan, J. Bowrey, J. Chew, W. Hardie, B.A., E. Price, J. Kennedy, M.A., J. Renney, E. Sohnadhorst, and J. Thomas, B.A. Other gentlemen of the committee were present, also a considerable congregation made up of the members of the associated churches. Several earnest addresses were delivered on the spiritual destitution of the East of London, and the impossibility of existing churches sustaining and extending their evangelistic work without help. The following is an extract from the report:—

The East London Congregational Association was formed in 1862 as a branch of the London Congregational Association, and from that time until now it has been actively engaged in various efforts for the spread of the Gospel. Towards the end of 1866 the central association found itself unable to continue the payments which it had hitherto made towards the support of evangelists in the East; and the East London Association was in consequence under the necessity of declaring itself an independent society, that it might be at liberty to appeal to friends in all parts of the metropolis for aid in its great work. Mr. Samuel Morley has most generously promised 250*l.* towards the expenses of the current year. And it will require an additional sum of 350*l.* or more to maintain the work in which the association is at present engaged.

There are five evangelists and a Bible-woman supported by the East London Association,—in Shadwell, Wapping, Ratcliff, Poplar, Mile-end, and the district around Wycliffe Chapel. The population amidst which they labour is for the most part in the very lowest condition—morally and religiously; and the number of evangelists should be greatly increased.

The greater part of the churches in the East of London are very poor, and have the utmost difficulty to maintain anything like an independent and effective existence. And necessity is consequently laid upon the committee of the association to ask the co-operation and help of brethren and churches in more favoured circumstances.

It is painful to those who live in the East to reflect on the occasions which have recently occurred for appeals to the charity of the public. But they must not shrink from the duty which Providence has imposed upon them. Many of them can say honestly that they do not spare either their strength or their substance, but consecrate both ungrudgingly to the amelioration of the condition of their neighbours. But the temporal and spiritual destitution around them is far greater than their unaided efforts can meet; and they therefore plead with their Christian brethren everywhere to come to their help. The work is God's. One generation after another is passing away in ignorance and sin, and we dare not excuse ourselves by saying "we know it not."

ROYAL JENNERIAN AND LONDON VACCINE INSTITUTION.—The annual meeting of the subscribers and friends of this institution was held on Thursday, at its house in Providence-row, Finsbury, Mr. Templeton presiding. A report of the proceedings and progress of the society during the year 1866 was read by Dr. Epps, of which the following is the substance:—The numbers vaccinated at the institution have augmented to 1,295. The demand for the vaccine virus had augmented also. Some changes had been made during the past year in regard to the executive, which are expected to be beneficial as ensuring a greater supply of vaccine virus and a saving of expense. The year has presented, in relation to vaccination, great activity in the urgent endeavours to enforce compulsory vaccination by parties who seem to glory in forcing their convictions on other people, forgetting that the only way in which a truth can be spread is by establishing a conviction in the public mind. The report then refers congratulatorily to the failure of the vaccination bill of last year, and to the deputation (of which the medical director of the institution was a member) that waited upon the Duke of Buckingham this year to protest against compulsory vaccination, which resulted in an intimation on the part of his Grace that he saw no reason for refusing the public inquiry which the deputation demanded. In conclusion the managers say:—"The balance-sheet of the institution shows with how small a cost the institution effects its benefits. It needs help, and this help is candidly asked, and will, it is hoped, be readily granted." The balance-sheet shows a total receipt for the year, including 35*l.* 18*s.* 6*d.* brought forward, of 133*l.* 13*s.* 10*d.*, and payments, 131*l.* 13*s.* 5*d.*, leaving a balance of 2*l.* 0*s.* 5*d.* Against this it appears that the institution is in debt for salaries, loans, and other matters, 349*l.* 5*s.* The report was adopted and ordered to be printed. The retiring members of the board of management were re-elected, and thanks voted to the board of managers, to Dr. Epps, the medical director, and to the chairman.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The twenty-first annual meeting of this society was held Tuesday, at the Seamen's Chapel, London Docks, and was presided over by Colonel H. J. Brockman. The report recorded that the operations of the mission had been actively and successfully prosecuted, and some branches considerably enlarged. There had been 1,471 religious services held on shore and afloat during the year, attended by nearly 17,000 sailors; 9,629 visits had been paid to sailors' homes, ships, &c., by the missionaries, who had held thousands of religious conversations with seamen, and distributed 228,624 tracts, Bibles, books, magazines, and gospels; and 48 ships had been supplied with libraries. The free schools for sailors' children were well attended. The mission work on the sea-coasts had been increased, and tracts, books, and Bibles had been forwarded to all parts of the world. Nearly 40,000 tracts and Scriptures had been circulated in twenty different languages, and special services were now held at the institution for German sailors. Income, 894*l.* 17*s.* 1*d.*; expenses less than receipts, 17*l.* 13*s.* 1*d.* S. N. Gissing, Esq., and D. L. Moody, Esq. (from Chicago, U.S.), supported the adoption of the report, after which several ministers and gentlemen advocated the society's claims, and the proceedings terminated with prayer.

(*Continued in the Supplement.*)

Court, Official, and Personal News.

This evening the Queen and Court leave for Scotland.

The *Lancet* says that, notwithstanding the prevalence of the cold easterly winds, the favourable progress of the Princess of Wales has not been interrupted. But it is only by constant watchfulness and dexterous management of mechanical support that the tendency to displacement of the constituents of a chronically inflamed joint can be controlled. The *British Medical Journal* states that the Princess has passed through her severe ordeal not only with a constitution unscathed, but without permanent local injury.

The Queen of Denmark took her departure on Wednesday afternoon, after a prolonged visit to the Prince and Princess of Wales.

At the Privy Council held on Friday at Osborne, Mr. Walpole surrendered to her Majesty his seals of office as Home Secretary, which were then conferred upon Mr. Gathorne Hardy. This change of office occasioned a vacancy in the representation of the University of Oxford. Mr. Hardy was re-elected on Monday.

Mr. Sclater-Booth will represent the Poor-law department in the House of Commons.

It is said that Sir R. Peel or Lord Grosvenor will be Chancellor of the Duchy of Lancaster.

After an absence of several months from the Reform Club Mr. Robert Lowe, M.P., has within the last few days reappeared there.

The Prince and Princess of Wales are expected to visit Sandringham in the course of a few weeks, should the improvement in the health of her Royal Highness progress sufficiently.

Mr. Hugh Seymour Tremenheere and Mr. Edward Carleton Tufnell have been appointed her Majesty's Commissioners to inquire into and report on the employment of children, young persons, and women in agriculture, for the purpose of ascertaining to what extent and with what modifications the principles of the Factory Acts can be adopted for the regulation of such employment, and especially with a view to the better education of such children.

According to the *Glasgow Herald*, Sir Archibald Alison's physicians think there is but little hope of his recovery. His illness is an attack of bronchitis.

Miscellaneous News.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending May 18, 1,047, of which 310 were new cases. The Dowager Duchess of Sutherland and Earl Grosvenor have just enrolled their names amongst the patronesses and vice-presidents of this charity, and sent liberal donations.

UNITED KINGDOM BAND OF HOPE UNION.—From our advertising columns our readers will perceive that the United Kingdom Band of Hope Union intend holding their twelfth annual meeting on Monday evening next at Exeter Hall. The Revs. Newman Hall, J. Guttridge, and others, will address the meeting, and a choir of 600 children will sing an appropriate selection of pieces, the same as those sung at the recent lecture by the Rev. C. H. Spurgeon at the Metropolitan Tabernacle.

On Wednesday evening last, Mr. Aptomas, the celebrated harpist, gave his annual evening concert in the Hanover-square Rooms, to a large and fashionable audience. The chief feature of attraction was a new composition of Mr. Aptomas adapted to portions of Bunyan's "Pilgrim's Progress." We cannot think the words were happily chosen, and it does not detract greatly from Mr. Aptomas' skill as a composer that he failed to succeed with such unpromising material. The solos in the composition seemed to produce the most favourable impression. The second part consisted of a miscellaneous collection from classical authors, and was very well received. The principal soloists were Miss Banks, Mr. Montem Smith, and Mr. Patey.

THE NEW MODEL LODGING-HOUSES, HALIFAX.—This new institution, erected in Smithy-street, by Mr. John Crossley, at an expenditure of 3,000*l.*, and fitted up at an additional cost of about 300*l.*, has been recently opened. The style of architecture is Italian. The building is four storeys high, besides a lofty attic. The establishment is intended more especially for the mechanic class of working men—not vagrants—and the rooms and dormitories are divided into first and second classes. The beds, sixty-three in number, are all in distinct apartments. The institution is fitted up in the most complete manner for securing the comfort and convenience of the lodgers. Each of the two classes has a smoke and reading room, in which the newspapers and periodicals of the day are laid upon the tables. The superintendent is Mr. Hill, who for thirteen years has successfully managed Mr. Crossley's model lodging-house at the Mulcture Hall, which institution is to be continued. To relieve Mr. Crossley, the care of the institutions will, in a large measure, be undertaken by a committee of gentlemen. There is every prospect of both institutions being speedily filled.

SLEEPING CARS.—Mr. Pullman, of Chicago, is the "king" of the sleeping cars at the West—running his cars over no less than sixteen separate lines of road. He makes them better and better every year,—larger and more roomy, with better beds and more elegant furniture. He is now building cars with separate apartments for family travel—each apartment furnished with arm-chairs, tables, sofas, mirrors, beds, &c., and by means of a compact kitchen attached to each car, each person is served with meals *a la carte*, at whatever hours may best suit his or her convenience. A week ago he brought one of these cars to Albany and ran it through, by special train, direct to Omaha, for the United States' Commissioners appointed to inspect and accept that part of the Pacific Railway already done, and an accompanying party of invited guests. Several of these cars are already in use on the Western roads. They are exceedingly comfortable, and deprive long journeys of nearly all their inconveniences and discomforts.—*New York Times.*

REFORM MEETING AT ST. JAMES'S HALL.—An enthusiastic meeting was held on Wednesday evening in St. James's Hall. The hall was crammed in every part an hour before the commencement of the meeting, and at last the doors had to be closed, so dense was the crowd waiting to be admitted. The appearance of the popular Reformers upon the platform was signalled by enthusiastic and protracted cheering. Amongst those present were Mr. S. Morley (in the chair), Mr. Bright, M.P., Mr. J. Stuart Mill, M.P., Mr. W. E. Forster, M.P., Sir H. Hoare, M.P., Mr. T. B. Potter, M.P., Mr Baines, M.P., Mr. E. Beales, M.P., Colonel Dickson, Mr. Holden, M.P., Mr. Barnes, M.P., Hon. Lyulph Stanley, Sergeant Parry, and Mr. Vernon Harcourt. The first resolution, moved by Mr. V. Harcourt (better known as "Historicus") and Sir Henry Hoare ran thus:—"That this meeting desires to express heartfelt gratitude to Mr. Gladstone, Mr Bright, and Mr. Mill, and the other members of Parliament who have acted with them in their endeavours to secure a satisfactory Reform Bill during the present session, and to assure them of its entire confidence in their efforts to obtain a full, just, and equal recognition of the people's rights." Mr. W. E. Forster, M.P., proposed the second resolution, which was as follows:—"That this meeting utterly repudiates the bill of the Government, in the present form, as a settlement of the Reform question, especially in the borough franchise; and resolves that, as the House of Commons, by the divisions of the 12th of April and 9th of May, refused to remove the partial, capricious, and unjust restrictions by which the Government seeks to prevent large numbers of householders from acquiring the franchise, the agitation be at once renewed and continued until these restrictions be abolished, and an honest and straightforward measure be secured." Mr. Bright supported the resolution in an effective speech. He was cheered long and loudly.

CHEAP EXCURSIONS TO THE PARIS EXHIBITION.—Working men have now an opportunity of visiting the Paris Exhibition. A committee of gentlemen connected with the Working Men's Club and Institute Union, and including among their number A. H. Layard, Esq., M.P., Hodgson Pratt, Esq., and other well-known gentlemen, have, with the assistance of Mr. Thomas Cook, the famous excursionist, made arrangements for enabling artisans and others to visit Paris at a wonderfully cheap rate. Commenting on this fact, the *Times* suggestively observes:—"If a similar plan could be arranged for other classes—for small tradesmen and clerks—it would be a great boon to them, and they would be wise to accept it." The importance of some such plan is shown by the complaints repeatedly made respecting the gross extortions practised by many of the Parisian hotel-keepers; the Paris correspondent of the *Daily Telegraph* stating "that every visitor, not under the care of Mr. Cook, finds himself more or less victimised." Fortunately, long before the *Times* gave utterance to its suggestion that something should be done to enable small tradesmen and clerks to visit, at a comparatively small cost, the French capital and its wonderful Exhibition, Mr. Cook, with shrewd foresight, had actually made arrangements for that very purpose. The success of these arrangements has proved complete. He has placed it within the power of any one, with from three to five pounds at his command, to pass a few days pleasantly in Paris, free from all dangers of extortion, and at the same time enabled to calculate, almost to a fraction, beforehand, the actual amount of his expenses.

Literature.

*MR. PLUMPTRE'S BOYLE LECTURES.**

Mr. Plumptre's selection of the life of Christ as the subject of the Boyle Lectures has been dictated by a regard to the wants of the Church herself quite as much as by respect to the exigencies of modern controversy. The scepticism which has of late so relentlessly assailed the authority of the Gospels and the character of our Lord has indeed left the defenders of Christianity no option but to accept the challenge and meet the enemy on the battle-ground which he has chosen. But apart altogether from this necessity, Mr. Plumptre feels that the Church needs more thorough instruction as to the life and work of Christ, and that it is only in the attractive power of the Christ Himself that we can hope to find any bond of true union for Christendom; and therefore, that every contribution to a fuller understanding of His mission is to be welcomed as helping on the special work to which the signs of the times are calling all earnest Christian men. In the intense and wide-spread yearnings for unity of which we have so many indications, he thoroughly shares, but he recognises, too, how little there is to hope from most of the movements to which they have given rise. They are themselves "symptoms of wide-spread division" which will not be ended by the action of conferences agreeing upon some plan of mutual concession and compromise. As he truly says, these "may do "some good by making men known to each "other and removing prejudices; but we can "hardly venture to expect more. The schisms "of Christendom are not likely to be healed by "any number of ecclesiastical diplomatists met "in council and formulating an ultimatum." It is something to have a man of Mr. Plumptre's position and calibre thus clearly pointing out the essential weakness of all attempts to bring about some visible manifestation of unity, and insisting on the higher importance of that true spiritual oneness which may exist in the absence of any organic changes by which the various sections of the Catholic Church shall be welded into one grand body, and without which all such changes would be merely delusive. How much is to be done before that is accomplished may be judged from the fact that when he speaks of the foreign Reformed Churches, he thinks it necessary to add, "We need not shrink "from following Hooker in so speaking of "them," and when venturing to use the term "our Dissenting brethren," he fortifies himself by saying, "We need not shrink from following "Sancroft in so speaking of them." We do not for a moment suppose that Mr. Plumptre himself hesitated as to the adoption of these terms of Christian fraternity. It is for the sake of others that he shelters himself behind the sanction of these venerable names, for the sake of the numerous party with whom the authority of Hooker or Sancroft may have some weight who would recoil from everything which involves the admission that foreign Protestants or English Dissenters are parts of the Church of Christ. While such a feeling exists, and unfortunately it is too wide-spread, he may well say, "The most sanguine outside the circles "within which the influence of the desire is felt, "can hardly be very hopeful as to the result, "unless some new condition intervene, and "some new force be brought into operation."

This new and mightier power our author hopes, and rightly hopes, to find in the increasing influence of the Lord Himself upon all His followers, and as the means to this end, attaches great importance to the prominence now necessarily given to everything belonging to His earthly life. Modern scepticism would leave Christendom without a Christ, and Christians thus led more than ever to a close and thoughtful study of the wondrous records in which His life is contained, and brought into more intimate and constant fellowship with Him, and feeling His personal influence as of a spell fascinating and irresistible, will find a rich reward in the growth of a "truer unity than any which rests "on elaborated compromises or alliances." As strengthening his views as to the difficulty of this formal reunion, Mr. Plumptre gives in his Appendix a clear, succinct, and most interesting account of the various abortive attempts at union which have been made since the Reformation. The view of the many failures made by men of various tendencies, some for the reunion of the different Protestant sects, others for healing the great schism between them and the Church of Rome, and others for the settlement of the differences between the Anglican Church and Protestant Nonconformists, is certainly enough to forbid the indulgence of any very confident hopes as to the future, and to lead all who really value unity to seek it in some more excellent way. Of perfect agreement of opinion, of the preparation of a creed which shall command universal assent, or the adoption of any ritual which shall meet the needs and tastes of all, there can be no reasonable expectation, and if these are essential to the union of Christendom, the day when a consummation so earnestly to be desired will be reached is indeed far distant. Most thoroughly do we agree with our author that it is to a fuller development of the "mind which was also in Christ Jesus" that we must look for the secret of unity and the condition of its restoration.

> "Not by taking the formulæ of a time of hottest controversy as a basis of union, and then 'explaining to the uttermost'; not by fighting old battles over again, or waging a new warfare against old combatants with the animosity of those older conflicts; not by a mere suspension of hostilities, and a league, offensive and defensive, against those whom we look on as a common foe, shall we approximate to unity, but by reproducing His gentleness and meekness, His purity and patience, His unworldliness and life of sacrifice. So in our oneness of aim, purpose, and law we may at least mitigate the differences of thought, feeling, ritual which still divide us, bearing the infirmities of the weak, not pleasing ourselves. We may be content in many things to wait, where we ourselves are still perplexed, till all things shall be made plain, may cease to demand assent from others who are in perplexity. It may be that the very effort will, for each who makes it, enable him to see the light more clearly, for 'whosoever will do the will of His Father, the same shall know of the doctrine whether it be of God.' It may be that as the King of Judah once heard the word of God even from the mouth of an Egyptian invader, so the divided Churches of Christendom may profit even by the teaching that comes from those who are outside all Churches."

By the same broad and liberal spirit these lectures are characterised throughout, and whatever be their influence on minds already under the influence of unbelief, they are admirably calculated to guide the thoughts of the young and inquiring, and, while they confirm the faith, to widen the sympathies and enlarge the hearts of Christian believers. Mr. Plumptre's subject has received so much attention of late that it may be supposed that his book has but little freshness, but there could not be a greater mistake. It is one proof of the many-sidedness of the humanity of our Lord and of the singular richness of the memorials of His life which we possess, brief as they are, that every new student who brings devout and earnest thought to its contemplation finds in it some fresh elements of instruction and interest. Familiar as we are, not with its outlines, but with its principal facts, and accustomed as critics have been to the discussion of the innumerable points connected with it, Mr. Plumptre does not speak too strongly when he says that "the full mines of "knowledge which the Gospel history partly "contains and partly points to, are only begin-"ning to be explored. There is hardly a life of "Jesus, whatever shade of error or unbelief it "may represent, hardly a single article in com-"mentary or dictionary, hardly a single record "of the wanderings of a thoughtful or observant "man over the sacred land, hardly a single "inquiry into the history of Jewish or heathen "thought up to the times of the fulness of the "ages which we have not felt, many of us, as "giving a clearer insight than we had before, "and making the long-buried past live over "again." Of all these sources of information our author has availed himself, but especially has he been a diligent student of the Gospels themselves. Nothing is more remarkable than the extent of his acquaintance with the most minute points of the record, the exquisite delicacy of perception which enables him to appreciate the significance of every incident, his remarkable power of grouping isolated and apparently unconnected facts together so as to bring out points which escape the observation of less careful readers. Apart altogether from its apologetic value, the book has a great charm from the new and unexpected light in which it places facts with which we have been familiar enough, but whose significance we have not appreciated because they have not been regarded in their relations to other parts of the narrative. The same power of minute and patient investigation, the same boldness in striking out new paths, the same ingenuity in the construction of an hypothesis and ability in adducing evidence in its support, are to be found in some of the author's articles in the "Dictionary of the "Bible," and especially in that on "Lazarus." Many may differ from his conclusions, but none can fail to be struck with the remarkable skill with which they are sustained, the careful gathering up of every little hint which can throw light on the subject, and the new charm with which this mode of illustration invests the sacred records. Feeling that they are exceedingly brief and fragmentary, Mr. Plumptre devotes himself to the most microscopic examination, in the hope that some slight and incidental notice may help him in giving still more of vividness and completeness to the narratives. Many of his remarks are pregnant with suggestion, and where he does not carry conviction he at all events awakens interest, and stimulates to inquiries of a similar character to his own. Undoubtedly there is the danger that an exaggerated importance may be attached to small things, and a theory built up on a very slight and insufficient foundation, and in some cases Mr. Plumptre may possibly have fallen into this snare. But there is about him a sobriety and moderation sufficient to preserve him from anything approaching to wild speculation. His lectures certainly show what rich treasures are to be found in the Word of God, and especially in the Gospels, to those who are ready to go and search them with all diligence for themselves.

Mr. Plumptre does not attempt so much to refute the negative criticism of the day as to meet it with the clear and positive exhibition of the truth. It is not possible for us here to condense his argument, and we regret it the less because it is presented with so much clearness, terseness, and point, that no condensation of ours would do it proper justice. So much too of its force is dependent upon the illustrations in which it is so abundant, that we could not within our limited compass give any adequate idea of the impression it is fitted to produce on candid minds. Even the sceptic who may be unprepared to concede the fundamental principles which our author lays down, can hardly be insensible to the weight of the argument, derived from the innumerable coincidences, which from their very nature must be undesigned, which our author points out as he goes along, or to the insuperable difficulties which those features of the Gospel narratives on which he dwells must present to one who starts with a denial of their authenticity. But especially are his representations of the character and work of Christ well calculated to counteract the effects of such pictures as those of Renan and Strauss. His argument will have all the more weight because of his frank and full recognition of the merit which he may find even in the works of those from whom he most dissents. His treatment of "Ecce Homo" in particular is extremely generous, and presents a remarkable contrast to such wild views as those which were expressed by Lord Shaftesbury. Referring to it, amongst other histories, he says, "They are witnesses "that those who thus admire and reverence are "not far from the kingdom of God, and are on "the way upward from negations to the accept-"ance of the living truth." Referring to a writer even more brilliant, and certainly far more dangerous, "Even in the 'Vie de Jésus,' "which most startles and offends us, there is at "times a glow of sympathy and enthusiastic "admiration, which may serve to kindle a like "glow in those who have never thought of the "character of Christ at all, and which the "revolting suggestions that are so strangely "blended with it will not be able to deaden." The note on "Recent Lives of Jesus" is one of the most valuable parts of the volume. Conceived in a thoroughly honest and liberal spirit, it estimates the real character of the several writers whom it discusses with extraordinary candour and fairness, and shows a marvellous freedom from that *odium theologicum* which continually destroys by its violence the effect of the criticisms which it inspires. Mr. Plumptre's learning and candour, and the fearlessness with which he pursues his inquiries, his superiority to the narrowing influences of a traditional orthodoxy, the manliness with which he meets and grapples with difficulties, ought to secure his book a patient reading. It is not given to many men to deal successfully with the confirmed unbeliever, and we do not expect that Mr. Plumptre will have an exceptional success in this respect. But he has certainly produced a book of great beauty and value, which has nothing of the dryness supposed to belong to theological dissertations, but which, by the interest of its thoughts and reasonings, and the quiet simplicity of a style well suited to its purpose, awakens and sustains throughout the attention of the thoughtful reader.

* *Christ and Christendom.* The Boyle Lectures for the Year 1866, Delivered at the Chapel Royal, Whitehall. By E. H. PLUMPTRE, M.A. London: Alexander Strahan.

*THE BRITISH WORKING CLASS AND THEIR EARNINGS.**

If ever a nation laboured under an *over-supply* of statistics, we are that nation. he

* *Wages and Earnings of the Working Classes. With some Facts Illustrative of their Economic Condition, drawn from Authentic and Official Sources, in a Report to Michael T. Bass, Esq., M.P.* By LEONE LEVI, Professor of the Principles and Practice of Commerce in King's College, London. John Murray. 1867.

disease consists in the disproportion which exists between the bulk of blue-books of a statistical character annually produced and the power of the community to digest the same. How many persons, for example, are in the habit of perusing the annual reports of the Children's Employment Commission? Very few indeed, we opine. He, therefore, who undertakes the task of diving into the great ocean of Parliamentary statistics, and presenting the results of his exploration in a shape suited to the needs and capacities of the general public, performs a great public service, a patriotic act. Such an act Professor Leone Levi has performed in producing the readable little work now under review.

"The Wages and Earnings of the Working "Classes" is divided into two parts, namely, (1) an introduction, which occupies one-third of its pages, and which is absolutely new, and (2) the body of the work, which was contributed to the *Daily Telegraph* last year in the form of a series of letters to that journal. Both parts are at once a result and a proof of the spirit of inquiry into the economic, intellectual, and moral condition of the working classes, which has been stimulated by the Parliamentary and popular agitation of the extension of the suffrage question. Those who have been wont to take an interest in that question will remember that last year Mr. Gladstone founded one of his main arguments in favour of an extension of the electoral power of the working classes on the relative proportions of the amount of the income of the working classes and their electoral power. Mr. Gladstone estimated the income of the working classes at 250,000,000*l.* Mr. M. T. Bass, M.P., had formed an estimate "based on per- "sonal investigation" which led him to the conviction that Mr. Gladstone's estimate was far too low a one. Mr. Bass exchanged ideas with Professor Levi on the subject, and that statistician was roused by the conflict of opinion on the subject to examine into the moot point for himself. The result of his inquiries was an estimate of the annual income of the working classes at 349,000,000*l.* if producers only are included within the scope of that appellation, and at 418,000,000*l.* if the soldiers, sailors, marines, policemen, and domestic servants, be reckoned as belonging thereto. The body of the work is devoted to an *exposé* of the data on which those higher estimates were framed.

Before one has proceeded far in the "intro- "duction," one discovers a strong proclivity in the author's mind to *make things pleasant*; in other words, to optimise. For, while on the one hand he does not shrink from broaching the most involved and burning social questions, he has a happy knack of ridding himself of them almost as soon as they are broached. For instance, at pages nine and ten of the introduction he introduces to us the forger of metals, and he then draws a graphic and dark picture of the forger's workshop. He says:—

"Always surrounded by dense heavy smoke which renders the air very impure, with a most unpleasant suffocating exhalation arising from the heaps of incinerating iron; or near the blast furnace see the puddler or the forger prematurely worn out by unremitting toil. . . . What can be more irksome than the casting of iron, where the men are constantly exposed to the danger of inhaling dust arising from the sand and powdered charcoal used in making moulds for casting purposes? Bread is dearly earned on conditions like these."

And now follows the anti-climax, which, like most anti-climaxes, has rather a grotesque effect:—"and yet the labourers are at their post "content with their lot, and enjoying, doubtless, "in their own way, life with all its amenities." With this comforting reflection the Professor dismisses the unwelcome train of thought which his picture of certain orders of men, condemned to pass their abbreviated span of existence in an exhausting, unhealthy, and poorly remunerated occupation, was calculated to set in motion.

Sometimes, indeed, the author's timidity or excessive *complaisance* towards his reader leads him so far as to avoid raising a *vexata quæstio* when it lies directly in his path, and he has to exercise some ingenuity to elude encounter with it. Thus, when he is considering the question of wages, he writes (pp. 29, 30 of the introduction)—

"The labourer should remember that the more capital there is to divide among a certain number of labourers the higher will be the wages; *that the larger the number of labourers competing for the same, the less will be the sum gained by each.*"

Here the reader naturally supposes that the author is about to open the great question of the expediency or moral duty of the working classes, to limit their own numbers by raising fewer children, but no; the author switches off from this direct track of reflection into the following siding, "that every increase of such capital "must necessarily promote a corresponding in- "crease of wages"; but as if he had an uneasy consciousness that he had not been quite loyal in his manner of treating the subject, he throws in the following qualification, which simply neutralises the foregoing proposition, "unless "there be as great an increase of competition "among labourers."

But the whole is rounded off and made pleasant by the following platitude:—"The "labourers are, in fact, deeply interested in the "increase of capital."

The body of the work is devoted to a specification, trade by trade and class by class, of the wages earned by every order of the working classes, including domestic servants and non-producing workers. While this is the main purpose of his sections, the author takes occasion to give the divisions of labour in each trade, the part or parts of the United Kingdom in which the trade is principally plied, the proportion of the sexes employed, the proportion of children to adults, the hours of labour, the special conditions which govern the mode of labour, the value of exports, the sums deposited in the savings-banks, and the statistics of drunkenness and crime as showing the moral status of the several orders of working men. The miscellaneous information thus brought together into a small compass makes this portion of his little work a small encyclopædia of the British working classes, not the less valuable as a book of reference, because it is as portable as a handbook. The book, moreover, is enriched by a copious index. We will now mention a few of the statistics relating to the numbers of the working classes of the United Kingdom, taken in the aggregate and also by groups.

The working classes and their families are estimated to number 22,000,000. This is about five-sevenths of the whole population.

The artisans or skilled labourers number 3,000,000, and the unskilled labourers 3,000,000 more.

Of these 6,000,000 skilled and unskilled workers, 2,500,000 are country labourers and 3,500,000 are town labourers.

The actual workers, male and female, adult and children, number 11,000,000.

Of these 11,000,000, 1,800,000 are non-producing wage-earners.

Of the same number, 7,100,000 are males and 3,900,000 females. We conclude with a statement which may contribute to throw light upon the necessity and value of a lodger franchise to the skilled and unskilled working men of London—"The facts supplied in relation to "builders in the metropolis show that four- "fifths of the common labourers and two-thirds "of the artisans are lodgers."

*DR. HENDERSON, MEDICAL MISSIONARY.**

The subject of this memoir was born in the year 1830, in a remote Highland parish. Before he was three years old, his father died, leaving his mother to support herself and three children by labour in the neighbouring farms. After the day's work was over, she taught her children to read, and heard them repeat portions of the Bible and Shorter Catechism, never omitting this, however tired after working from six o'clock in the morning. Weary and hungry, she often went supperless to bed, and set out in the morning with only a crust and a cup of water to sustain her. There was no church, no clergyman, no school or schoolmaster within five miles; and rough justice was administered by the people themselves. Dr. Henderson thus describes what he was, when, in his fourteenth year his mother died, and what the ignorance of the people around him:—

"It was the fixed idea of people in those parts that every man should live and die as his father had done before; and living amongst these people, and imbibing their sentiments, it may easily be imagined my mind was exceedingly contracted; I had the most absurd notions about the most common things, both of society and the world in general. I was in utter ignorance of the world, both physically and morally, for no one for miles around had any book in history, geography, or science. Indeed, I never heard of India or China till I was more than sixteen years old. I had heard of Napoleon Buonaparte and France, but had no idea whether France or England was nearest to the place where I lived, or that there was any water between the two. I knew nothing about kings and queens, or the constitution of my country; indeed, till I was sixteen years old, I never was ten miles from my birthplace. I had during these years an unaccountable aversion to strangers and strange places, and an especial horror of towns and cities, as well as of their inhabitants. I was led to believe that all the bad and worthless people found their way to the cities, and, in short, that every honest man, and, above all, every countryman, should keep as far from them as possible. My mind was at this time largely tinged with superstition, so lamentable was the ignorance which prevailed among the people of that Highland glen. So many strange noises were heard, so many frightful sights seen, and so many harrowing stories were told of awful and supernatural objects by the old sages of the district, that the mind of the boldest youth was sure to be influenced, and if not frightened, a shadow of mystery and doubt was cast over his spirit. There was scarcely an old woman in the neighbourhood who did not believe in the omnipotence of witches; and there were very few indeed but could tell, with the most grave belief, of occasions when their cow was under the awful spell of witchcraft, and of the means used, some of them absurd enough, to break the spell. A few years before my time, matters of this sort had gone so far, that one or two old women were tried and condemned for witchcraft, and one was actually taken to an open moor, and tied to a stake with straw and wood about her, and amid the frantic shout of a maddened multitude was consumed to ashes; and the old people related, with great solemnity, how dreadfully black and unnatural was the smoke that issued from the burning pile."

When cast, by his mother's death, upon his own resources, James Henderson hired himself out as herd-boy to a farmer, and continued, on two farms, tending cattle till he was sixteen years old. A country surgeon then engaged him as groom, giving him less wages, but saying that he would have ample opportunities for improving himself. The boy, anxious to read and learn to write, cheerfully accepted this offer, and continued here eighteen months. This was the commencement of an extraordinary and deeply interesting career of advancement. The ignorant and friendless lad not only read much, but by the help of Walker's Dictionary acquired correct pronunciation; he also was taught to write, though he found it for some time hard to compose a letter. On his conversion, he began to think seriously what he could do to promote the glory of God, and to extend his own influence as His servant. His first thought was to enter the ministry of the Free Church of Scotland; and although it was rather appalling for a youth of upwards of twenty years of age, who had never been at school, who had never learned to study, and who had, moreover, not five pounds in the world, to be told that the curriculum of study for the Church was four years' literary study at the University, to be followed by a four years' theological course, he was disheartened, but adopted the motto, "Where there's a will there's a way." He commenced learning English grammar, and studied the rudiments of Latin when out with his master's carriage. In two years he had so far advanced as to need the help of the parish schoolmaster, who gave him a half-hour's lesson two or three times a week. In another three years he left his situation, and took lodgings in the little town of Macduff, where he studied Latin, Greek, and mathematics. He had saved enough from his wages to give him some little time of leisure for learning. He lived here for five months, paying two shillings a week for lodgings, and about half-a-crown a week more for food, studying all day long and till past midnight. An assistant teacher in the Banff Academy directed his studies and corrected his exercises. He then went to Edinburgh, where he secured a situation as confidential servant to an elderly lady, residing in furnished lodgings or hotels, who allowed him liberal wages and board-wages. He pursued his studies thus for two years, always securing the best direction and assistance possible to him, living on half-a-crown a week, and depositing all the rest of his earnings in the bank.

He often consulted clergymen about his cherished desire to become a minister, but met with constant discouragement from them. He had already been brought into contact with the medical profession, and had constantly heard the names of members of it, especially among the poor and suffering, associated with feelings of gratitude, and often with a prayer that God would bless and reward them for their kindness and attention. Here, he thought, "are oppor- "tunities of doing good totally unknown in any "other calling; here the child of God may "absolutely revel in the service of his Lord, "and constantly, like his Master, go about doing "good; here an avenue may be opened to the "hardest heart, whereby the most unpromising "and helpless may be reached; here a spark "may be kindled which may gradually glow, "and continue to shine, enlightening others, "and growing brighter unto perfect day." He accordingly entered the University of Edinburgh in 1855 as a medical student, and passed through the prescribed course of study, leaving in 1858 an honoured student and an honourable member of the medical profession.

At the close of 1856, he attended a meeting of the Edinburgh Medical Missionary Society, and before twenty-four hours he had fully made up his mind to be a medical missionary. When his University course was finished, he offered himself to the London Missionary Society, and was sent by them to Shanghai, where he took the place formerly occupied by Dr. Lockhart in charge of the Chinese Hospital. Here Dr. Henderson found the desire of his

* *Memorials of James Henderson, M.D., Fellow of the Royal College of Surgeons, Edinburgh; Vice-President of the North China Branch of the Royal Asiatic Society; Medical Missionary to China.* London: James Nisbet and Co., 21, Berners-street. 1867.

heart gratified. He followed his Master in his twofold work.

"In an institution like this a good surgeon may almost every day of his life make the blind receive their sight, the lame walk, the deaf hear, and the paralytic whole; besides bringing hundreds together, under the most favourable circumstances, to have the Gospel preached to them. . . .

"I am frequently asked if the Chinese are grateful for what is done for them. As a rule they are not; individuals occasionally express their gratitude; but this is nothing to the purpose. I never came to China to gain the people's gratitude, but to try to do them good; and the man who expects gratitude from the Chinese will be woefully disappointed. But though the people do not show their thankfulness, they cannot fail to see that the aims and objects of the hospital are for their good; and though the influence is silent, it is steady and strong in the right direction, and they certainly have great confidence in the institution and the work carried on in it.

"Much good may thus be done by healing the sick in recommending our holy religion to a people who, above all others, are materialistic, and indifferent about everything beyond their immediate bodily wants; and hence the opportunity is taken by members of the London Mission, and by the hospital native preacher, of putting before the assembled patients the all-important truths of Christianity, and of giving them portions of Scripture and other books to carry to their homes. And thus, as patients present themselves from almost all parts of the empire a knowledge of the Christian religion, more or less, is spread far and wide."

Dr. Henderson wrote a valuable pamphlet entitled, "Shanghai Hygiene; or, Hints for the "Preservation of Health in Shanghai"; and in various ways, by his accurate observation of climatic influences, and of the types of disease brought under his notice in the hospital, has conferred obligations on his profession. His active useful life was cut short by typhoid fever. He spoke of himself as being of a "short-lived race," and scarcely expected to live to be thirty-six. He seems to have worn himself out; he accomplished much, but the strain upon his bodily powers was too great, and they yielded. His body was laid in the cemetery of Nagasaki, Japan, whither he had gone in vain quest of health, in July, 1865.

We have given this brief sketch of Dr. Henderson's life because it is so deeply interesting, so complete, and so healthy in its influence. We trust many of our readers may be induced to read the volume in which it is recorded. There is not a page of it to be overlooked; its interest increases to its close. Its piety is sincere and unaffected; the domestic incidents recorded are treated with perfect frankness, and yet with perfect delicacy, that being told which should be told, and reserved which should be reserved. The literary style is simple; if it were otherwise, the beauty of the life itself, its earnest purpose, and manly devotedness, would disarm criticism. The volume will enrich the biographical shelves of any library.

BRIEF NOTICES.

Holiday Excursions of a Naturalist, forming a Guide-Book to the Natural History of the Inland and Littoral. (London: Robert Hardwicke, 192 Piccadilly.) The naturalist has compiled this volume from notes taken by him during various tours in Derbyshire, Cheshire, Wales, the southern counties, Cornwall, the Scottish Highlands, Picardy, Normandy, and Switzerland. It will have little interest for the ordinary student of guide-books or notes of travel. Sketches of character, of local habits and manners, and descriptions of scenery or of historical antiquities, are almost entirely absent from it. Nor are the habits of animals and the growth of plants described here. The young student of natural history—especially the botanist and marine zoologist—will find it a useful guide to his searches in the localities of which it treats. The specific local fauna is almost catalogued. The general reader, too, who has but a moderate acquaintance with natural history, will scarcely lay the book aside till he has finished it. With little philosophising, recording the results of his own researches with almost bare accuracy, the author does his work with such untiring and hearty love for it, as to fix and reward attention. It is, however, to naturalists that the book will be especially valuable.

The Imprecatory Psalms; Six Lectures, with other Discourses, delivered at Bacup, Lancashire. By the Rev. R. A. BERTRAM, Editor of "Parable, or Divine "Poesy." (London: Elliot Stock.) In these six discourses, delivered to a working-class congregation in a manufacturing district, Mr. Bertram takes up the difficulties often felt by believers in the Bible, and used controversially by unbelievers, from the occurrence of Psalms of imprecation in the same book, and as part of the same revelation, with the Gospel. He has done his work well; the subject is treated fairly, and discussed with earnestness, the arguments are simple and satisfactory, and the illustrations homely and pointed. Mr. Bertram constantly appeals to the common sense and knowledge of life of his hearers. Describing the circumstances, the times, the men, pointing out the precise bearing of the imprecations and the structure of the Psalms in which they occur, he suggests this question again and again, "Ought not the Psalmists to have felt "and spoken thus; would they have been better "men, or would they not rather have been worse men, "had they not been impelled so to feel and speak"? The discourses may be read with advantage by all, but are of special value to working men. We would, however, suggest to Mr. Bertram that a lengthened introduction, dealing with incidental subjects, tends to confuse rather than to elucidate the main argument. His homeliness of style is, again, not always natural. Sometimes it seems flippant and jaunty, once or twice it is coarse. A man who can speak with such directness and sense as the author of these discourses, needs no adventitious helps to commend his words to even the plainest audience, and he should be above the use of them.

How to Study the New Testament. By HENRY ALFORD, D.D., Dean of Canterbury. (A. Strahan.) This little volume meets a felt want; and better than any other known to us, will assist those who read only their English Bibles to appreciate intelligently the text of the Gospels and the Acts, to correct errors and imperfections of our authorised version, and to understand the value of shades of meaning which have been lost in that version. We strongly recommend the work, still more, for its thorough treatment of some of the more important peculiarities of these historical books severally, and its clear presentation of the results of criticism and thought on the great passages fundamental to the Christian story and its religious import. There is room for difference of opinion as to the writer's estimate of the significance of some of his materials, and as to the value of some of his corrections; but he has the advantage of being an accepted authority on the study and interpretation of the New Testament, and will command general confidence. For the purposes of true study, many of his readers would have been glad that the emendations of the English version had been more complete, and more systematically arranged. There are a few instances of that tone by which Dr. Alford has before now somewhat repelled his best readers; *e.g.*, as to persons "*stupid* enough to triumph," and others "*stupid* enough to deny," &c. We wish, however, that the author may see his way to such an improvement and extension of this reprint from the *Sunday Magazine* as to make it—as he easily and effectively can—a work worthy to be universally and long the unlettered student's companion of the English New Testament.

BOOKS RECEIVED.

Life of the Rev. William Marsh, D.D., by his Daughter (Nisbet and Co.). Heaven Our Home (Wertheim, Macintosh, and Co.). The Immaculate Conception (T. and T. Clark). Memoir of Lord Haddo (Seeley, Jackson, and Co.). The Sunday Scholar's Hymn-book (Sunday-school Union). English Writers from Chaucer to Dunbar, by Henry Morley, Vol. II., Part I. (Chapman and Hall). The Cause and Cure of a Wounded Conscience; Triana, &c. (W. Tegg). Memorials of a Departed Friend (Nisbet and Co.). Spencer's Fairie Queene (Macmillan and Co., for the Clarendon Press.)

Mr. Philip Crellin, of Regent-street, has just published two very striking photographs of Charles and Arthur Lejeune, those "infant prodigies of music." Those who have seen the originals will bear testimony to the great accuracy of the likenesses, and those who know anything of the difficulties of photographic art—and there are more difficulties in it than people imagine—will recognise the fine art indicated in the characteristic attitudes selected for these subjects.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The continuance of good weather for the crops, a fall in the price of grain, a large influx of bullion, and the absence of any perturbing circumstances in public life have sent all kinds of stocks up, including the long depressed stocks of British Railways. The public are beginning to invest their money again—a sure sign of the return of confidence, and the Stock Exchange has immediately responded to the action of the public.

Consols have risen since last week to 93⅛ for money and 91⅞ to ⅞ ex dividend for account.

The City of London has raised a loan for 265,000*l.* by the issue of bonds, bearing 4*l.* 15*s.* per cent. interest. The total sum was taken up in a few hours.

The last Bank of England return exhibits no feature of importance in comparison with that of last week's. The supply of money in the open market has been abundant, and the rates have declined a point or two.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap 32, for the week ending Wednesday, May 15.

ISSUE DEPARTMENT.

Notes issued	£33,092,655	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	18,092,655
	£33,092,655		£33,092,655

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£12,886,314
Rest	3,145,955		
Public Deposits....	7,534,212	Other Securities	19,258,506
Other Deposits	17,613,823	Notes	9,908,160
Seven Day and other Bills	459,102	Gold & Silver Coin	1,154,024
	£43,205,592		£43,205,592

May 16, 1867. FRANK MAY, Deputy Cashier.

Births, Marriages, and Deaths.

BIRTHS.

BERESFORD.—May 7, at Sherwood Rise, Nottingham, the wife of the Rev. W. Beresford, of a daughter.

HAWARD.—May 8, at Cheltenham, the wife of Mr. C. P. Haward, of a daughter.

PARKINSON.—May 9, at Sydney Villa, Windmill-road, Croydon, the wife of the Rev. Samuel Parkinson, of a son.

THEOBALD.—May 17, the wife of Robert Masters Theobald, Esq., M.A., M.R.C.S., of Lee-terrace, Blackheath, of a son.

EVANS.—May 19, at Stratford-on-Avon, the wife of the Rev. M. J. Evans, B.A., of a son.

LEONARD.—May 18, at Mount Pleasant, Nailsworth, Gloucestershire, the wife of Mr. J. Russell Leonard, of a son.

MARRIAGES.

BARLING—ELLIOTT.—February 16, at the Congregational church, Pitt-street, Sydney, by the Rev. J. Graham, John, third son of Joseph Barling, Esq., J.P., Port Stephens, to Edith Anna, third daughter of P. J. Elliott, Esq., of Denmark-terrace, Victoria-street, Darlinghurst.

WHITTON—CUMBERLEDGE.—May 7, at Lutterworth, at the Baptist chapel, by the Rev R. De Fraine, Mr. Henry Whitton, to Susannah, daughter of the late Mr. Thomas Cumberledge, of that place.

GRIFFITH—BRAUND.—May 8, at the Camden-road Chapel, London, by the Rev. F. Tucker, B.A., the Rev. William Griffith, minister of the Independent chapel at Hitchin, to Jemima Griffiths, only surviving daughter of the late William Braund, Esq., of St. Paul's-road, Camden-square, formerly of Hitchin.

SHORT—BUICHART.—May 9, at the Stepney Meeting house, by the Rev. S. Stephenson, Mr George Short, of Walthamstow, Essex, to Mary Jane, eldest daughter of George Butchart, Esq., Limehouse.

GEGG—COLLETT.—May 10 at the Independent chapel, Northleach, Gloucestershire, by the Rev. J. Cockram, Mr. Charles Gegg, of Hawling, to Miss Martha Ann Collett, of Chedworth.

WESTOBY—HOOTON.—May 11, at the General Baptist Chapel, Eastgate, Louth, by the Rev. C. Payne, Mr. Anthony Westoby, of Calliow Abbey, to Mrs Lucy Hooton, second daughter of the late Mr. Thomas Weightman, of Baumber Mill.

WESTALL—RHODES.—May 11, at the Baptist chapel, Great George street, Salford, by the Rev. J. L. Whitley, Mr. Joseph Westall, of Westhoughton, to Ellen, daughter of Mr George Rhodes, of Salford.

STRINGFELLOW—WESTLAKE.—May 11, at the Independent chapel, Tavistock, Mr. Thomas George Stringfellow, of Taunton, to Mary Ann Parnal, eldest daughter of the late Mr. John Westlake of Braunder Farm, Berferris.

SANDERSON—BATTLE.—May 14, at Salem Chapel, York, by the Rev. T. Hindsley, Mr. R. W. Sanderson, to Martha Jane, daughter of Mr. William Bottle, of the Swimming Baths, York.

BARRACLOUGH—MORTLOCK.—May 13, at the United Methodist Free Church, Wakefield, by the Rev. H. Holgate, Mr. Joseph Barraclough, to Miss Jessie Alderton Mortlock, both of Walton.

COX—WILDER.—May 13, at the Congregational church, Slough, by the Rev. George Robbins, Mr. W. Cox, Windsor, to Miss H. Wilder, Chalvey, Bucks.

BROWN—SHARP.—May 14, at the Independent chapel, Great Wigston, by the Rev. W. Williams, of Derby, Mr. Thomas Brown, of Leicester, to Mary, eldest daughter of Mr. G. Sharp, Great Wigston.

RAMSDEN—LAKE.—May 14, at West Parade Chapel, Wakefield, by the Rev. Arthur Hilditch, Mr William Ramsden, East Ardsley, to Miss Susannah Lake, Stanley Lane End, near Wakefield.

LONG—WORTLEY.—May 14, at the Old Meeting, Norwich, by the Rev. J. Hallett, Robert, second son of Mr. Charles Long, Wroxham, to Elizabeth Jane, widow of the late Mr. H. L. A. Wortley, late of Bethel-street, Norwich.

CLARK—POTTER.—May 15, at Zion Chapel, Bristol, by the Rev. George Wood, B.A., Mr. Thomas Clark, to Miss Sarah Elizabeth Potter, both of Bristol.

BOWBY—PEOKOVER.—May 15, at the Friends' Meeting House, Wisbech, C. Bowby, of Cirencester, to Katherine Elizabeth Peckover, daughter of A. Peckover, of Wisbech.

M'DOUGALL—SMALLEY.—May 15, at the Congregational church, Cheetham-hill, Manchester, by the Rev. J. M'Dougall, Isaac S. M'Dougall, Esq., Mills Hill, Chadderton, to Rebecca, eldest daughter of Jacob Smalley, Esq., of Cheetham.

ASHBY—MAY.—May 16, at the Friends' Meeting House, Tottenham, Edmund Ashby, of Southampton, second son of Frederick Ashby, of Staines, to Anne Maria, youngest daughter of Edward C. May, F.R.C.S., Bruce Grove, Tottenham.

HORNER—HAIGH.—May 16, at West Parade Chapel, Wakefield, by the Rev. Arthur Hilditch, Mr. George Horner, to Miss Mary Ann Haigh, Wakefield.

BAKER—SOUTHWELL.—May 18, at Brighton, by the Rev. John Kennedy, M.A., Charles Montford Baker, of Bow, to Mary Jane, eldest daughter of Mr. E. J. Southwell, of Bancroft-road, Stepney.

PUGH—VERNON.—May 21, at the Congregational chapel, Uttoxeter, by the Rev. James M. Hodgson, M.A., and the Rev. John Cooke, Mr Charles Henry Pugh, of Rotherham, to Elizabeth, second daughter of the late John Vernon, Esq., of Uttoxeter.

DEATHS.

SOULE.—May 5, on board the S.S. Sharkien, off the coast of Candia, George May, eldest son of the Rev. I. M. Soule, Battersea-rise.

CRAIG.—May 7, at Albert-grove, Peckham-rye, Eliza Bell, the beloved wife of the Rev. R. H. Craig, after a long and severe illness. Her end was peace. Friends will please accept this intimation.

GILL.—May 7, at Huskards, Ingatestone, Essex (the residence of John R. Burton, her brother-in-law), Mrs. Mary Gill, elder daughter of the late T. S. Carlin, Esq., of Wren Hall, Beiston, Notts.

KNIGHT.—May 8, at Edmonton, Thomas Knight, aged eighty-two. Friends will kindly accept this intimation.

WILLIAMS.—May 9, at Southampton, of disease of the heart, in the seventy-third year of his age, Ebenezer Williams, alderman of the borough.

EDKINS.—May 9, at 6, Belitha-villas West, Islington, N., Mr. John Edkins, son of the late Rev. T. Edkins, of Nailsworth, Gloucestershire, aged thirty-nine years.

MERCER.—May 11, at 14, Mansfield-road, Kentish-town, Henry De Vitalle Mercer, the beloved and only son of the Rev. H. W. Mercer, late of Old Northampton, aged six months.

LEE.—May 15, in his eighty-fifth year, Benjamin Lee, woollen manufacturer, Bramley—a member of the Wesleyan Methodist society for upwards of seventy years, a class leader sixty-four years, and a local preacher fifty-one years.

BURDER.—May 17, at 7, South-parade, Clifton, the Rev. John Burder, M.A., in his eighty-third year.

STANFIELD.—May 15, at his residence, No. 6, Belsize-park-road, Hampstead, after a lingering illness, Clarkson Stanfield, Esq., R.A., in his seventy-fourth year.

HOLLOWAY'S PILLS AND OINTMENT.—DERANGED STOMACH, SICK HEADACHE.—Our comfort, happiness, and security depend on the knowledge that most diseases originate from apparently a trifling beginning, and that the large proportion of them spring from inattention to the state of the stomach. Professor Holloway has turned his knowledge to good account by discovering medicines which cure, without exception, the attendants on disordered digestion. They ward off likewise, the torturing sick headache. The ointment should be well rubbed twice daily over the stomach, liver, and bowels; to them it penetrates, and, aided by the pills, immediately works such a revolution as establishes perfect digestion.

Markets.

CORN EXCHANGE, LONDON, Monday, May 20.

Although the supply of English wheat to this morning's market was small, buyers kept aloof from purchasing, and in order to effect sales a reduction of 1s. to 2s. per qr. from the rates of this day se'nnight had to be submitted to. Foreign moved off slowly, at a decline of 1s. per qr. from Monday last. Barley for grinding purposes met a fair inquiry, at fully late prices. Beans and peas each quite as good. The arrival of oats for the week is large, and is mostly of inferior, light quality. Good sound oats being comparatively scarce, realise former quotations, but light and secondary sorts are more difficult to sell, and rather lower in value.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red, old	57	to 67
Ditto new	52	64
White, old	58	71
,, new	53	67
Foreign red	55	65
,, white	57	72
BARLEY—		
English malting	39	50
Chevalier	50	56
Distilling	40	45
Foreign	30	44
MALT—		
Pale	72	78
Chevalier	78	80
Brown	58	68
BEANS—		
Ticks	41	44
Harrow	41	44
Small	43	46
Egyptian	—	—
PEAS—		
Grey	37	to 39
Maple	39	42
White	40	44
Boilers	40	44
Foreign, white	39	43
RYE	32	34
OATS—		
English feed	28	30
,, potatoe	28	35
Scotch feed	24	31
,, potatoe	29	35
Irish black	21	24
,, white	23	30
Foreign feed	21	27
FLOUR—		
Town made	52	57
Country Marks	41	46
Norfolk & Suffolk	43	45

BREAD.—LONDON, Saturday, May 18.—The prices of wheaten bread in the metropolis are from 9½d. to 10d.; household ditto, 7d. to 9d.

METROPOLITAN CATTLE MARKET.

MONDAY, May 20.—The total imports of foreign stock into London last week amounted to 10,746 head. In the corresponding week in 1866 we received 13,729; in 1865, 10,914; in 1864, 8,703; in 1863, 5,353; in 1862, 8,929; in 1861, 6,147; and in 1860, 6,972 head. Our market to-day was rather heavily supplied with foreign stock. On the whole, the trade was inactive, at about previous rates. The arrivals of beasts fresh up from our own grazing districts were only moderate, but in excellent condition. For most breeds there was a steady but by no means active inquiry, at prices barely equal to Thursday last. However, the best Scots and crosses were disposed of at fully 6s. per 8 lbs. The supply from Scotland was remarkably good. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,300 scots, crosses, and shorthorns; from other parts of England, 500 various breeds; and from Scotland 263 Scots and crosses. We were heavily supplied with sheep, and most English breeds made their appearance in full average weight. Prime Downs and half-breds were in fair request, at full prices; but heavy long-woolled sheep were the turn lower. The top quotations were 4s. 10d. to 5s. per 8 lbs. A few very superior lambs produced previous rates, viz., 8s. 4d., but the general top figure was 8s. per 8 lbs. The supply was seasonably good; whilst the arrivals from the Isle of Wight were about 500 head. The demand for calves was by no means active; yet prices were well supported. Pigs commanded very little attention, on former terms.

Per 8lbs. to sink the Offal.

	s.	d.		s.	d.
Inf. coarse beasts	3	4	to 3	6	
Second quality	3	8	4	0	
Prime large oxen	4	2	4	6	
Prime oxen, &c.	4	10	5	0	
Coarse inf. sheep	3	6	3	10	
Second quality	4	0	4	4	
Pr. coarse woolled	4	6	4	8	
Prime Southdown	4	10	to 5	0	
Lambs	7	0	8	0	
Lge. coarse calves	4	4	5	4	
Prime small	5	6	5	10	
Large hogs	3	0	3	6	
Neat sm. porkers	3	8	4	0	

Quarter-old store pigs, 24s. to 27s. each. Suckling Calves' 22s. to 24s.

NEWGATE AND LEADENHALL, Monday, May 20.

These markets are tolerably, but not so heavily supplied with each kind of meat. On the whole, the trade is steady at our quotations. Last week's imports were 4 packages from Antwerp, 45 from Gothenburg, and 115 from Hamburg.

Per 8lbs. by the carcase.

	s.	d.		s.	d.
Inferior beef	3	4	to 3	8	
Middling ditto	3	10	4	0	
Prime large do.	4	2	4	4	
Do. small do.	4	6	4	8	
Large pork	3	2	3	6	
Small pork	3	8	4	4	
Inf. mutton	3	6	4	2	
Middling ditto	4	4	4	6	
Prime ditto	4	8	4	10	
Veal	4	2	5	4	
Lamb	6	4	7	2	

COVENT GARDEN, LONDON, Saturday, May 18.

Notwithstanding the sudden change from brilliant weather to that of a cold and gloomy description, supplies have been well kept up, and prices remain nearly the same as they were. Peaches, nectarines, French cherries, and apricots, may now be obtained on moderate prices, and grapes and strawberries are also plentiful. Forced vegetables comprise French beans, potatoes, and rhubarb. Apples comprise Nonpareils, Cockle Pippin, Sam Young, Sturmer Pippin, and one or two others. A few Kent cobs may still be had. Brocoli, in excellent condition, continues to arrive from the West of England and the Channel Islands. New potatoes are arriving from the continent in large quantities, and meet with a ready sale at moderate prices. Flowers chiefly consist of orchids, pelargoniums, cinerarias, cytisus, mignonette, and roses.

SEED, Monday, May 20.—Scarcely anything passing in cloverseed; the quantity left over is very trifling, and not much of fine quality to be met with; when prices are sufficiently low to hold over, buyers can be found. Trefoil could also be placed on lower terms. Mustardseed remains quiet: a few lots of white occasionally taken for sowing, to produce green feed for sheep. Tarer for feeding remain low, and sell in small parcels.

PROVISIONS, Monday, May 20.—The arrivals last week from Ireland were 155 firkins butter, and 2,958 bales bacon; and from foreign ports 27,030 casks butter, and 1,472 bales and 453 boxes bacon. The transactions in the Irish butter market are still limited, chiefly in fourth Corks, which sold at 80s. landed. Foreign met an improved sale, best Dutch 94s. The bacon market ruled dull early in the week, and a further decline of 1s. to 2s. per cwt. was submitted to, which caused an improved demand, and a good business was transacted from 56s. to 62s. landed, according to quality, weights, &c.; the market closed firm.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, May 20.—The supplies of potatoes are only moderate, and the trade is inactive, at about stationary prices. The imports last week were: Dunkirk, 1,735; Marseilles, 1,092; Trontheim, 1,854. Yorkshire Flukes, 146s. to 175s.; Regents, 130s. to 155s.; Lincolns, 130s. to 155s.; Scotch, 110s. to 165s.; Foreign, 110s. to 120s. per ton.

BOROUGH HOP MARKET, Monday, May 20.—There are slight indications of improvement in our market, although the business transacted during the past week has been very limited; prices, however, continue firm. Accounts from the plantations this morning are unfavourable. Fly is reported in some grounds to the extent of 7 to 10 on the leaf. Foreign markets are very firm: several parcels of Bavarian have been returned from this side, and the few bales still unsound here seem likely to follow. New York advices to the 7th inst. report more enquiry with a very firm market. Sussex, 140s. to 155s.; Weald of Kent, 147s. to 160s.; Mid and East Kent, 150s. to 189s.; Farnham and Country, 160s. to 200s.; Yearlings, 100s. to 135s.; Olds, 56s. to 84s.

WOOL, Monday, May 20.—Owing, in some measure, to the commencement of the public sales of colonial wool, and the fall in the quotations compared with March of 1d. to 2d. per lb., our market is exceedingly heavy, and prices are almost nominal.

OIL, Monday, May 20.—We have very little change to notice in the value of oils. The market has been in a sluggish state.

TALLOW, Monday, May 20.—The market is very quiet. P.Y.C., on the spot, is selling at 43s. 3d. per cwt.

COAL, Monday, May 20.—Market firm at last day's rates. O. Hartlepool, 18s. 6d.; Haswell, 18s. 6d.; Braddylls, 17s. 3d., Turnstall, 16s. 6d., Eden Main, 17s., Wylam, 16s., Gosforth, 16s. 9d.; Hartley's, 18s. 3d. Fresh arrivals, 14; left from last day, 2; at sea, 60.

Advertisements.

ANNIVERSARY SERVICES, PARK CHAPEL, CROUCH-END, HORNSEY.

On SUNDAY, May 26, the Rev. F. TUCKER, B.A., will preach in the Morning, at Eleven o'clock; and the Rev. Professor NEWTH in the Evening, at Half-past Six.

On WEDNESDAY, May 29, the Rev. THOMAS JONES will preach at Noon, and the Rev. NEWMAN HALL, LL.B., in the Evening, at Half-past Six.

Collections will be made towards the purchase of a new Organ.

A Cold Collation will be provided at the close of the Morning Service.

Tea at Five o'clock. Tickets for the Dinner, 2s. 6d.; for the Tea, 1s.

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12 Dessert Spoons	1 4 0	1 10 0	1 12 0	1 15 0
12 Tea Spoons	0 16 0	1 0 0	1 2 0	1 5 0
6 Egg Spoons, gilt bowls	0 10 0	0 12 0	0 13 0	0 13 6
2 Sauce Ladles	0 6 0	0 8 0	0 8 0	0 9 0
1 Gravy Spoon	0 8 6	0 9 0	0 10 0	0 11 0
2 Salt Spoons, gilt bowls	0 3 4	0 4 0	0 4 0	0 4 6
1 Mustard Spoon, gilt bowl	0 1 8	0 2 0	0 2 0	0 2 3
1 Pair Sugar Tongs	0 2 6	0 3 6	0 3 6	0 4 0
1 Pair Fish Carvers	1 4 0	1 10 0	1 10 0	1 10 0
1 Butter Knife	0 2 6	0 4 0	0 5 6	0 6 0
1 Soup Ladle	0 10 0	0 12 0	0 16 0	0 17 0
1 Sugar Sifter	0 3 3	0 4 6	0 4 6	0 5 0
Total	9 19 9	12 9 0	13 9 6	14 17 3

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